

# ALMANAC

FOR

## The Reformed Church in the U. S.

FOR THE YEAR OF OUR LORD

**1869.**



What is thy only comfort in life and in death?

**ANSWER.**

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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## REFORMED CHURCH ALMANAC FOR 1869.

MOON'S SIGNS.		SIGNS OF THE ZODIAC.				PLANETS AND ASPECTS.		
New Moon		Full Moon.		Ram.		Lion.		Bowman.
First Quarter		Last Quarter.		Bull.		Virgin.		Goat.
				Twins.		Balance.		Waterm'.
				Cancer.		Scorpion.		Fishes.
								Saturn
								Jupiter
								Mercury.
								Mars.
								Moon.
								Sun.
								Herschel.

♂ Conjunction, or planets in the same longitude.    □ Quartile, when they are 90 degrees distant.

⊕ Sextile, when they are 60 degrees apart.    △ Trine, when they are 120 degrees distant.

♀ Opposition when they are 180 degrees distant.

**THE LATIN NAMES** of the Signs of the Zodiac are:  
 Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman) Pisces (Fishes).

### CHRONOLOGICAL CYCLES.

Dominical Letter, C.—Golden Number, 8.—Epact, 17.—Solar Cycle 2.—Roman Indiction, 12.—Julian Period, 6582.

The Jewish Era commences 6th of Sept., with 5630, and the Mohammedan, April 13th with 1286.

### MOVABLE FEASTS.

Septuagesima Sunday, Jan. 24.	Palm Sunday	March 21.	Trinity Sunday,	May 23.
Quinquagesima Sund., Feb. 7.	Easter Sunday	" 28.	Corpus Christi,	" 27.
Shrove Tuesday, " 9.	Ascension Day,	May 6.	First Sunday in Advent, Nov. 28.	
Ash Wednesday " 10.	Whit Sunday,	" 16.	Sundays after Trinity are 26.	

### EMBER DAYS.

February 17,	May 19,	September 15,	December 15.
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### THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20, at 8 o'clock, 24 min. in the morning.

Summer Solstice, entrance of the Sun into Cancer, June 21, at 5 o'clock, 3 min. in the morning.

Autumnal Equinox, entrance of the Sun into Libra, Sept. 22, at 7 o'clock, 35 min. in the evening.

Winter Solstice, entrance of the Sun into Capricornus, Dec. 21, at 1 o'clock, 23 min. in the afternoon.

Mars (♂) is called the Governing Planet.

### ECLIPSES FOR THE YEAR 1869.

There will be this year four Eclipses, two of the Sun and two of the Moon.

The first is a Partial Eclipse of the Moon, the 27th of Jan., 8 o'clock, 36 min. in the evening; visible. Beginning of the Eclipse, 7 o'clock, 27 minutes, in the evening. Middle of the Eclipse 8 o'clock, 36 minutes in the evening. End of the Eclipse, 9 o'clock, 45 minutes in the evening. Duration 2 hours, 18 minutes. 6 Digits on the Northern part of the Moon will be eclipsed.

The second is an Annular Eclipse of the Sun, the 11th of February, 8 o'clock, 27 minutes in the morning. Will not be visible here; will be visible in South America, Atlantic Ocean, South Africa, and at the South Pole.

The third is a Partial Eclipse of the Moon, the 23d of July at 8 o'clock, 59 minutes in the morning, consequently invisible here. Visible on the opposite side of the Earth.

The fourth is a Total Eclipse of the Sun, the 7th of August, 5 o'clock, 14 minutes in the afternoon. Visible over the whole United States as a Partial Eclipse. Beginning of the Eclipse, 5 o'clock, 12 minutes in the afternoon. Middle of the Eclipse, 6 o'clock, 9 minutes in the afternoon. End of the Eclipse, 7 o'clock, 2 minutes after sunset. Duration of the Eclipse, 1 hour, 50 minutes. The Sun will be 4½ Digits eclipsed on the Northern part.

The calculations of this Almanac are made to solar time by LAWRENCE J. LEACH, Sheridan P. O., Pa.

# JANUARY,

1st Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sun rises h m	S sun sets h m	O. style
Friday	1 New Year	2 40	8 38	23 ♀	rises 4 56 ♂	4 7 23	4 37	20
Saturday	2 Abel, Seth	3 35	9 48	8 ♂	♂ ♀. ♂ ♀. ♂ ris. 9 20	4 7 23	4 37	21

[1] Sunday after New Year. St. Matthew 3: 13-27; Peter 4: 12-19. Day's Length, 9 hrs. 14 min.

Sunday	3	Enoch	4 20	10 54	 22	6 ♀ ☽ superior	5 7	23	4	37	22
Monday	4	Isabella	5 8	11 56	 5	♀ sets 11 31	5 7	22	4	38	23
Tuesday	5	Simon	5 58	morn	 18	5th. ♐ ☽ ☽ stationary	6 7	22	4	38	24
Wednesday	6	<i>Epiphany</i>	6 44	12 57	 1	Rigel south 10 2	6 7	21	4	39	25
Thursday	7	Isidor	7 32	1 58	 14	Sirius south 11 24	7 7	21	4	39	26
Friday	8	Erhard	8 24	2 59	 27	Castor south 12 6	7 7	20	4	40	27
Saturday	9	Julian	9 16	4 0	 8	♂ ♀ b. b. rises 4 20	7 7	19	4	41	28

2] 1st Sunday after Epiphany. St. Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 22 min.

Sunday	10	<i>Paul's Imp.</i>	10	12	-5	1		20	6	D	♀.	♀	rises	5	8	8	7	19	4	41	29		
Monday	11	Hyginius	11	4	6	2		2	6	D	♀.	♀	sets	11	4	8	7	18	4	42	30		
Tuesday	12	Rinehold	11	59	D	set		13	6	D	♀.	♀	12th.	7*	south	8	6	9	7	18	4	42	31
Wednesday	13	Hilary	12	48	-5	55		25	6	D	♀.	♀	gr.	Hel.	lat.	so.	9	7	17	4	43	S.	
Thursday	14	Felix	1	40	6	44		7	8	Aldebaran	south	8	42	9	7	17	4	43	2				
Friday	15	Maurice	2	36	7	40		19	6	b	rises	3	49	10	7	16	4	44	3				
Saturday	16	Marcellus	3	24	8	36		1	6	D	in	apo.	6	rises	8	40	10	7	15	4	45	4	

3] 2d Sunday after Epiphany. St. John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 32 min.

Sunday	17	Anthony	4	12	9	30	13	♀ rises 5 20	11	7	14	4	46	5
Monday	18	Franklin born.	5	6	10	24	26	♂ ♀. ♀ set 10 30. ♀ ent. <del>***</del>	11	7	13	4	47	6
Tuesday	19	Sarah	5	56	11	18	8	Sirius south 10 32	11	7	12	4	48	7
Wednesday	20	St. Sebastian	6	46	morn		21	20th. Procyon so. 11 20	11	7	11	4	49	8
Thursday	21	Agnes	7	34	12	0	4	Regulus rises 7 2.	12	7	11	4	49	9
Friday	22	Vincent	8	22	1	7	18	Capella south 8 48	12	7	10	4	50	10
Saturday	23	Emerenth	9	10	2	14	2	♂ rises 7 39	12	7	9	4	51	11

4] *Septuagesima Sunday.* St. Matthew 20: 1-16; 1 Cor. 9: 24; 10: 5. *Day's Length, 9 hrs. 44 min.*

Sunday	24	Timothy	10	2	3	24		16	♀	rises	5	31	12	7	8	4	52	12				
Monday	25	<i>Paul's Conv.</i>	10	52	4	29		1	♀	sets	10	2.	(	13	7	7	4	53	13			
Tuesday	26	Polycarpus +	11	48	5	32		16	♂	D	♀.	b	rises	2	55	13	7	6	4	54	14	
Wednesday	27	F. Chrysostom	morn.		D	ris		2		27th.	D	eclipsed	vis.	Q	13	7	5	4	55	15		
Thursday	28	Charles	12	36	6	2		17	D	in per.	7*	south	6	56	13	7	4	4	56	16		
Friday	29	Valerius	1	22	7	12		2	♂	D	♂.	♂	gr.	Hel.	lat.	n.	14	7	3	4	57	17
Saturday	30	Adelgunda		2	16	8	20		16	♂	rises	7	9			14	7	2	4	58	18	

[5] *Sexagesima Sunday.* St. Luke 8: 4-15; 2 Cor. 11: 19; 11: 9. Day's Length, 9 hours, 58 min.

Sunday 31 Virgil || 3 10 9 26 ⚡ 2 || Spica rises 10 54 | 14 7 14 59 19

## MOON'S PHASES.

MOON'S PHASES.			
Last Quarter,	5th day,	1 o'clock,	16 min
New Moon,	12th	" 1	46 "
First Quarter,	20th	" 7	16 "
Full Moon,	27th	" 8	28 "

## CONJECTURES OF THE WEATHER.

Morning. 1, 2, 3, clear; 4, 5, north wind and snow; 6, 7, 8, clear  
 Afternoon. and cold; 9, 10, 11, variable; 12, 13, 14, snow; 15, 16, 17,  
 Evening. cold; 18, 19, fair; 20, cloudy; 21, 22, 23, 24, cold; 25, 26,  
 Evening. snow; 27, 28, N. W., cold; 29, 30, 31 clear.

## NEW YEAR'S DAY.

New Year's day is a very suitable time for reflection. Something in the season calls upon us to stop in the hurry and rush of business, to turn in to a quiet hour, and commune with our own hearts. It is a high place, standing upon which we may look over the past year in review, forward into the future in faith and hope, and down upon the solemn present with earnest resolutions for good.

Great God, we sing that mighty hand  
By which supported still we stand ;  
The opening year Thy mercy shows,  
Let mercy crown it till it close.

## SECRET PRAYER.

Thou shouldest pray alone, for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment seat! In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

## HOW TO HEAR THE GOSPEL.

Rowland Hill paid a visit to an old friend a few years before his death, who said to him : "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text, and a part of your sermon. You told us that some people were very squeamish about the delivery of different ministers, who preached the gospel. You said, 'Supposing you were attending to hear a will read where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No you would not; you would be giving all ear to hear if anything was left you, and how much it was. That is the way I would advise you to hear the gospel.' " This was excellent advice, and well worth remembering sixty-five years.

The more we serve God, the better we serve ourselves.



This is a Greenlander. He lives in a cold, barren country, very far northward. The people are poor, ignorant, and superstitious. Only a few of them are Christians. Missionaries have labored among them, but with poor success. The picture shows that they dress altogether in furs, because their country is so terribly cold.

## THE PAST YEAR.

Three hundred and sixty-six days, every day with its twenty-four hours, and every hour full of mercies! Oh what goodness from the Heavenly Father! Amid all our unworthiness and guilt, His loving kindness failed not. "Bless the Lord, O my soul, and forget not all His benefits." The year brought great joy to some; great sorrow to others; and mingled joy and sorrow to all; yet also many blessings to all. In humble faith and hope, for the year to come, "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass." (Ps. xxxvii. 5.)

# FEBRUARY,

2d Month, 28 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets h m	O
Monday	1 Bridget	3 55	10 30	19	♀ in ♀. ♀ rises 5 40 ☽	14 6	59 5	1 20	
Tuesday	2 Candlemass	4 42	11 32	27	♂ rises 6 50	14 6	58 5	2 21	
Wednesday	3 Blasius	5 30	morn	10	3d. ♀ gr. elong. East.	14 6	57 5	3 22	
Thursday	4 Veronica	6 18	12 40	22	♀ sets 6 48	14 6	56 5	4 23	
Friday	5 Spener	7 6	1 37	4	♂ ☽. ☽ rises 2 10	14 6	55 5	5 24	
Saturday	6 Dorothy	7 56	2 34	16	♀ sets 9 28	14 6	54 5	6 25	

6] *Quinquagesima Sunday.* St. Luke 18: 31-43; 1 Cor. 13: 1-13. Day's Length, 10 hours. 14 min.

Sunday	7	Richard	8 48	3 26	28	Sirius south 9 15	☽	14 6	53 5	7 26
Monday	8	Solomon	8 38	4 20	10	Orion south 8 20		15 6	52 5	8 27
Tuesday	9	Shrove Tuesday	10 28	5 10	22	♂ ☽. ♀ rises 5 42		15 6	51 5	9 28
Wednesday	10	Ash Wednesday	11 16	6 2	4	Arctur rises 9 21		15 6	49 5	11 29
Thursday	11	Euphrosina	12 8	▷ set	16	11th. ♀. ♀ sets 9 14		15 6	48 5	12 30
Friday	12	Eulalia	12 58	6 34	28	▷ inapo. ♂ ☽. ☽ sets 6 40		15 6	47 5	13 31
Saturday	13	Castor	1 46	7 29	10	♂ ☽ ☽. ☽ south 12 2		15 6	46 5	14 F.

7] *Invocavit. 1st Sunday in Lent.* St. Matthew 4: 1-11; 2 Cor. 6: 1-10. Day's Length, 10 hrs. 32 min.

Sunday	14	Valentine	2 32	8 19	22	☽ rises 1 44		14 6	44 5	16 2
Monday	15	Faustinus	3 20	9 10	5	♂ ☽. ☽ sets 9 3		14 6	43 5	17 3
Tuesday	16	Melanthon	4 8	10 1	18	♀ gr. Hel. lat. N.		14 6	42 5	18 4
Wednesday	17	Emberday	4 56	10 59	1	Sirius south 8 36.		14 6	40 5	20 5
Thursday	18	Concordia	5 44	11 58	14	☽ rises 5 44. ☽ ent. ☽		14 6	39 5	21 6
Friday	19	Susanna	6 32	morn	28	19th. ♂ ☽ ☽ inferior		14 6	38 5	22 7
Saturday	20	Eucharius	7 19	1 3	12	♂ south 11 50		14 6	37 5	23 8

8] *Reminiscere. 2d Sund. in Lent.* St. Matt. 15: 21-28; 1 Thess. 4: 1-8. Day's Length, 10 hrs. 48 min.

Sunday	21	Elenora	8 7	2 8	26	♀ sets 8 45	☽	14 6	36 5	24 9
Monday	22	Wash. Birthday	8 57	3 10	11	♂ ☽. ☽ rises 1 20		14 6	34 5	26 10
Tuesday	23	Serenus	9 56	4 9	26	7* sets 12 43		14 6	33 5	27 11
Wednesday	24	Matthias	10 54	5 3	10	♀ rises 5 43		13 6	32 5	28 12
Thursday	25	Victorinus	11 52	5 52	25	♂ ☽ ☽. ☽ south 11 40		13 6	31 5	29 13
Friday	26	Nestorius	morn.	▷ ris	10	26th. ▷ in per. ☽		13 6	29 5	31 14
Saturday	27	Leander	12 46	7 12	24	♀ sets 8 37		13 6	28 5	32 15

9] *Oculi. 3d Sunday in Lent.* St. Luke 11: 14-28; Eph. 5: 1-9. Day's Length, 11 hrs. 6 min.

Sunday	28	Romanus	1 39	8 19	8	♂ ☽ ♀. ☽ rises 12 56		13 6	27 5	33 16
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Venus (♀) is Morning Star until the 9th of this Month. Then again Evening Star until the end of the year. Mars (♂) is on the 13th in opposition with the sun. Rises when the sun sets.

### MOON'S PHASES.

Last Quarter, 3d day, 11 o'clock, 42 min. Forenoon.

New Moon, 11th " 8 " 40 " Morning.

First Quarter, 19th " 11 " 52 " Forenoon.

Full Moon, 26th " 6 " 51 " Morning.

### CONJECTURES OF THE WEATHER.

1, 2, snow; 3, 4, coldest days; 5, 6, 7, cold; 8, snow;

9, 10, cloudy; 11, 12, clear; 13, 14, 15, variable; 16, 17,

rain and snow; 18, 19, 20, clear; 21, 22, variable; 23, 24,

25, fair; 26, 27, 28, moderate.

## FEBRUARY.



### TRACTS.

This man is distributing tracts. Much good may in this way be done, if you have good, suitable tracts. The Reformed Church very much needs reading matter of this kind. Many of our people are poor and cannot buy our large church books, which explain the history and the doctrines of the Church, so that if we had short, plain, and pointed tracts on certain subjects, hundreds of our pastors would find them very useful, and also very convenient. Such reading matter would soon become not only very popular, but also a decided power among our people. The tract being short would be very often read; being plain it would be easily understood; and being pointed, it would be kept in mind.

### LENT.

The word Lent means Spring. Lent is the season running from Ash-Wednesday to Easter, a time of special humiliation and prayer, as a preparation for the solemn services of Passion Week, or the week in which Good Friday comes.

The Scripture lessons for the Lenten season relate to our sins and misery, in order to beget in us true penitence and hearty faith.

Two things I must have in this world—a good conscience and a good name. The first I need to dwell with God, and the second to dwell with my neighbors.

### STUDENT'S HOME.

The friends of Heidelberg College, Tiffin, Ohio, have labored faithfully to build and furnish a "Student's Home;" that is, a place where poor young men, who have consecrated themselves to the holy ministry, may be able to support themselves during their studies at less expense than among strangers.

The lot contains about eleven acres, partly cultivated by the students themselves. A small orchard has been planted, and some ornamental trees.

Only the backbuilding has been erected. The main building cannot yet be put up, for want of means. It is a very worthy work, and should by all means go rapidly forward, so that as many students as desire may have a cheap and comfortable home.

Who will refuse to help? Send any sum you can give. Let your congregation do something. Address Rev. H. Rust, Tiffin, Ohio.

### TAKEN HOLD OF.

It makes a good deal of difference whether you take hold of God, or whether God takes hold of you. My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place that was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely, and said, "Papa, take hold of me." She knew I was strong, and that she could not fall unless I fell.

### PULPIT PROMISES.

"Mother," said a little girl just returned from public worship, "why does not our minister tell the truth?" "Why, child! what do you mean?" "Why, mother, after he had preached three-quarters of an hour this morning, he said: 'Only a single remark further, and I shall be done;' but he went on talking fifteen minutes longer. Did he tell the truth?" In that child's mind, wearied with the length of the service, expectations were raised, and then disappointed. Who can tell the effect upon her moral nature?

# MARCH,

3d Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m h m	SUN rises h m	SUN sets h m	○ sysy
Monday	1 Albinus	2 28	9 22	22	♀ rises 5 42		13 6 25	5 35	17
Tuesday	2 Simplicius	3 16	10 28	5	♂ south 11 8		12 6 24	5 36	18
Wednesday	3 Samuel	4 4	11 30	18	♀ stationary		12 6 23	5 37	19
Thursday	4 Casimer	4 58	morn	0	24 sets 8 22		12 6 21	5 39	20
Friday	5 Frederick	5 46	12 26	12	25th. ♂ ♀ rises 12 29		12 6 20	5 40	21
Saturday	6 Fredolin	3 34	1 21	24	Pollux south 8 31		11 6 19	5 41	22

10] *Lactare.* 4th Sunday in Lent. St. John 6: 1-14; Gal. 4: 21-31. Day's Length, 11 hrs. 26 min.

Sunday	7	Thos. Aquinas	7 22	2 12	6	□ ♀ ○. Orion south 6 36	11 6 17	5 43	23
Monday	8	Philomen	8 10	2 59	18	♀ in aphelion	11 6 16	5 44	24
Tuesday	9	Prudence	8 59	3 42	0	24 sets 8 2	11 6 15	5 45	25
Wednesday	10	Alexander	9 47	4 22	12	♂ ♀. ♀ rises 5 0	10 6 13	5 47	26
Thursday	11	Rosina	10 37	5 1	24	♂ ♀. ♀ rises 5 39	10 6 12	5 48	27
Friday	12	Gregory	11 31	5 34	6	○ in apo. 7* sets 11 39	10 6 11	5 49	28
Saturday	13	Modesta	12 20	D sets	19	13th. ♀ rises 12 1	10 6 10	5 50	1

11] *Judica.* 5th Sunday in Lent. St. John, 8: 46-59; Heb. 9: 11-15. Day's Length, 11 hrs. 44 min.

Sunday	14	Zachariah	12 59	6 49	2	♂ south 10 34	9 6	8 5	52 2
Monday	15	Christopher	1 45	7 51	15	♂ 24. 24 sets 7 42	9 6	7 5	53 3
Tuesday	16	Cyprianus	2 34	8 49	28	Sirius south 6 55	9 6	5 5	55 4
Wednesday	17	Gertrude	3 22	9 28	11	♀ rises 5 36	9 6	4 5	56 5
Thursday	18	Anselm	4 11	10 14	25	♀ gr. elong west	8 6	3 5	57 6
Friday	19	Josephus	5 0	11 2	9	♀ rises 5 10	8 6	1 5	59 7
Saturday	20	Matrona	5 50	11 59	23	○ enters ♍. Day & night eq	8 6	0 6	0 8

12] *Palm Sunday.* St. John 12: 1-16; Phil. 2: 5-10. Day's Length, 12 hrs. 2 min.

Sunday	21	Benedictus	6 46	morn	7	21st. Spring com. ☽	7 5 59	6 1	9
Monday	22	Paulina	7 42	12 59	21	♀ rises 11 54	7 5 57	6 3	10
Tuesday	23	Eberhard	8 38	2 0	5	♀ rises 5 33	7 5 56	6 4	11
Wednesday	24	Gabriel	9 36	3 5	20	♂ ☽. ☽ south 9 12. ☽	6 5 55	6 5	12
Thursday	25	Maundy Thurs.	10 34	4 10	4	24 sets 7 12	6 5 53	6 7	13
Friday	26	Good Friday	11 31	5 15	18	○ in per. ♀ stationary	6 5 52	6 8	14
Saturday	27	Gustavus		morn	2	27th. ♀ stationary	5 5 51	6 9	15

13] *Easter Sunday.* St. John 20: 1-10; Col. 3: 1-11. Day's Length, 12 hrs. 22 min.

Sunday	28	Easter Sunday	12 22	7 11	16	♀ rises 5 31. 7* sets 10 40	5 5 49	6 11	16
Monday	29	Easter Monday	1 14	8 14	0	♀ rises 11 13	5 5 48	6 12	17
Tuesday	30	Guido	2 1	9 20	13	♀ gr. Hel. lat.	5 5 47	6 13	18
Wednesday	31	Amos	2 49	10 18	26	24 sets 6 52	4 5 45	6 15	19

## MOON'S PHASES.

Last Quarter, 5th day, 12 o'clock, 33 min. Morning.

New Moon, 18th " 3 " 36 " Morning.

First Quarter, 21st " 12 " 47 " Afternoon.

Full Moon, 27th " 4 " 27 " Afternoon.

## CONJECTURES OF THE WEATHER.

1, 2, 3, cold, N. W.; 4, 5, 6, 7, moderate; 8, 9, cloudy with snow; 11, 12, variable; 13, 14, rain; 15, 16, 17, variable; 18, 19, 20, clear; 21, 22, 23, rain and snow; 24, 25, variable; 26, fair; 27, 28, stormy; 29, rain; 30, 31, clear.

## MARCH.



### "WHO WENT ABOUT DOING GOOD."

This is said of Jesus (Acts x. 38). *He went about*. Did not wait for chances or persons to come to Him; but He hunted them. *Doing good*. Not idling time, not for pleasure, not for profit, but to do good. Glorious work!

This should be the spirit and habit of every Christian. Bearing Christ's name, we should live and labor like Him.

In the picture the man is reading to a sick man. The sick need a word of comfort, sometimes of warning, or instruction. It takes but a few minutes to give this, and you should not withhold it. The sick get lonely, and sometimes feel themselves neglected. Visit them.

Especially visit the poor; for they need your help and comfort. So Jesus did. Never feel yourself too good to go to them. Even the great God hath respect unto the lowly (Ps. cxxxviii. 6), how much more should you! Visiting and helping the needy is part of religion pure and undefiled (Jas. i. 27).

### PALM SUNDAY.

(Read MATT. xxi. 1-9 and LUKE xix. 28-40.)

Jesus on a young ass seated,  
Comes into Jerusalem,  
See by thousands He is greeted,  
Boughs are plucked and strewed for him.

Hark! Jerusalem is ringing  
With loud shouts from many tongues;  
Hark! the children too are singing—  
Jesus loves those infant songs.

### EASTER MORNING.

"The third day He rose from the dead." So the Christian Church has always confessed her faith. During Passion Week, she follows her sorrowing Lord from quiet Bethany to the upper room in Jerusalem, and listens to his parting words of love and comfort; then to Gethsemane and sees His bloody sweat of agony; back to Jerusalem, before the Sanhedrim, and hears his mock trial; then to the judgment-seat of Pilate and hears His sentence of death. She follows Him to Calvary, and sees Him crucified between transgressors; at evening she looks down into his grave and weeps, and spends the following day in hope and fear; but, oh!—blessed news!—on the first day of the week her sorrow is turned to joy, because her crucified and buried Lord has risen and appeared to many. "The third day he rose from the dead." Blessed words of faith and hope!

### GOOD FRIDAY.

"Oh, sacred head now wounded,  
With grief and shame bowed down,  
Now scornfully surrounded  
With thorns thine only crown!"

The word Jesus means *Saviour*, because He saves us from our sins. Jesus is everywhere called a suffering Saviour (see Is. liii.), and He fulfilled the prophecy by a life of suffering. He suffered not for Himself but for us. Isaiah says, "He was wounded for our transgressions," &c. Broken and shed *for you*, Jesus says of his body and blood.

Of these things we are solemnly reminded, by the return of sacred Good Friday, the anniversary of the Saviour's crucifixion. He was the true Lamb of God, whose blood was not typical, but "precious," and therefore his sacrifice was perfect and for all time.

### LOOKING UPWARD.

During Dr. Payson's last illness, a friend coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you not know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

# APRIL,

4th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets. h m	O. style
Thursday	1 Theodore	3 55	11 10	8	δ ♀ b. b rises 11 1	4 5	44	6 16	20
Friday	2 Theodosia	4 59	11 59	20	□ ♀ ○. ♀ rises 5 26	4 5	43	6 17	21
Saturday	3 Ferdinand	5 49	morn	2	3d. ♀ south 8 30	3 5	41	6 19	22

14] 1st Sunday after Easter. St. John 20: 19-31; 1 John 5: 4-12. Day's Length, 12 hrs. 40 min.

Sunday	4	Ambrosius	6 36	12 57	14	Regulus south 9 7	3 5	40	6 20	23
Monday	5	Maximus	7 22	1 40	26	Aldebaran sets 10 26	3 5	39	6 21	24
Tuesday	6	Sixtus	8 11	2 24	8	b rises 10 46	2 5	38	6 22	25
Wednesday	7	Egesippus	8 48	3 12	20	♀. ♀ south 8 1	2 5	37	6 23	26
Thursday	8	Dyonisius	9 36	3 48	2	δ in apo. Orion sets 11 8	2 5	35	6 25	27
Friday	9	Prochorus	10 20	4 30	14	Sirius sets 10 28	2 5	34	6 26	28
Saturday	10	Daniel	10 59	5 20	27	δ ♀. b rises 10 34	1 5	33	6 27	29

15] 2d Sunday after Easter. St. John 10: 11-16; 1 Peter 2: 19-25. Day's Length, 12 hrs. 56 min.

Sunday	11	Julius	11 39	▷ sets	10	11th. δ ♀. δ so. 7 28	1 5	32	6 28	30
Monday	12	Constantine	12 25	7 20	23	δ ♀. Vega so. 1 11	1 5	30	6 30	31
Tuesday	13	Euphemia	1 12	8 6	7	Altair south 2 19	1 5	29	6 31	A.
Wednesday	14	Tyburtius	1 52	9 3	21	b rises 10 16	5	28	6 32	2
Thursday	15	Helena	2 40	10 11	5	7* sets 9 35	5	27	6 33	3
Friday	16	Olympia	3 28	11 18	19	Regulus south 8 22	5	25	6 35	4
Saturday	17	Rudolph	4 16	morn	3	δ ♀. Rigel sets 9 53	5	24	6 36	5

16] 3d Sunday after Easter. St. John 16: 16-22; 1 Peter 2: 11-19. Day's Length, 13 hrs. 14 min.

Sunday	18	Apollonius	5 4	12 20	18	δ ♀. b rises 9 55	1 5	23	6 37	6
Monday	19	Crescentius	5 50	1 12	2	19th. ♀. Antares r. 10 10	1 5	22	6 38	7
Tuesday	20	Sulpitius	6 41	2 8	16	δ ♀. δ so. 6 42. ○ ent. 8	1 5	20	6 40	8
Wednesday	21	Adolarius	7 42	2 46	0	Orion sets 10 16	1 5	19	6 41	9
Thursday	22	Cajus	8 46	3 20	14	δ ♀. Sirius sets 9 32	2 5	18	6 42	10
Friday	23	St. George	9 49	3 56	28	b rises 9 34	2 5	17	6 43	11
Saturday	24	Albert	10 50	4 20	12	δ in per. δ ♀. 2	2 5	15	6 45	12

17] 4th Sunday after Easter. St. John 16: 5-15; St. James 1: 16-21. Day's Length, 13 hrs. 32 min.

Sunday	25	Mark Evan.	11 52	4 55	25	δ south 6 26	2 5	14	6 46	13
Monday	26	Cletus	morn	▷ ris.	8	26th. δ ♀. ♀. 7* s. 8 50	2 5	13	6 47	14
Tuesday	27	Anastasius	12 40	8 20	21	Antares rises 9 38	2 5	12	6 48	15
Wednesday	28	Vitalis	1 31	9 14	4	δ ♀. b. b rises 9 13	3 5	11	6 49	16
Thursday	29	Sybilla	2 18	10 6	16	δ ♀. ○ superior	3 5	10	6 50	17
Friday	30	Eutropius	3 6	10 59	28	Arctur south 11 37	3 5	9	6 51	18

Jupiter (♀) is the 17th of this month in conjunction with the sun, and cannot be seen.

### MOON'S PHASES.

Last Quarter, 3d day, 3 o'clock, 45 min. Afternoon.

New Moon, 11th " 8 " 46 " Evening.

First Quarter, 19th " 10 " 6 " Forenoon.

Full Moon, 26th " 1 " 22 " Morning.

### CONJECTURES OF THE WEATHER.

1, 2, 3, pleasant; 4, 5, cloudy; 6, rain; 7, 8, 9, fair;

10, 11, thunder; 12, 13, fair; 14, 15, 16, clear; 17, 18,

19, variable; 20, 21, fair; 22, 23, warm; 24, rain; 25, 26,

cloudy; 27, 28, 29, fair and warm; 30, cloudy.

## APRIL.



The dear child! Oh, the sweetness, freshness, tenderness, trust and simplicity of children! Of such is the kingdom of heaven. Therefore, let them be in the kingdom on earth.

### SPRING.

Delightful season! The mornings are enlivened by the cheerful songs of birds; the warm noon sunshine almost drives us to the shade; the evenings are cool and pleasant. Through the day the doors may be open without fear of cold; at night one can slip into bed without shivering, and rise the next morning to see new buds and flowers in field, garden and yard. Oh, it is delightful!

Spring is coming, Spring is coming!  
Birds are chirping, insects humming;  
Flowers are peeping from their sleeping;  
Streams escaped from winter's keeping.  
Shout we, then, with nature's voice:  
Welcome, Spring! Rejoice, rejoice!

THE Council of Nice (A. D. 325) adopted a rule, which makes Easter day to be always the first Sunday after the full moon, which happens upon, or next after March 21, and if the moon happen on a Sunday, Easter day is the Sunday after.

### SUPPORT THE SUNDAY-SCHOOL.

Who shall buy books, catechisms, maps and other helps for the Sunday-school? Who shall pay its expenses from year to year?

The congregation, of course, not the teachers and officers for it is enough if they do the actual work. The School belongs not to them, but to the congregation. It should be made an actual and positive help and feeder to the catechetical class, and to the congregation; and therefore the congregation is bound to support the School.

How sinful and shameful then, are the excuses, complaints and answers, which so many offer when asked to pay to the support of the Sunday-school, in which their own children and the whole Church are receiving so much benefit.

### SCHOOL, COLLEGE, SEMINARY.

The school comes first, because there by studying English and common branches, with the beginning of Latin, Greek and German, the boy prepares for college.

In college he studies the languages, logic, rhetoric, geology, astronomy, botany, and other higher branches, and is there prepared to take up law, medicine, theology, or business.

If he wants to be a minister, he then goes to one of our theological seminaries, where he studies the scriptures, the catechism, church history, the nature and duties of pastoral life, besides many other things which a pastor needs to know.

Even then, he has hardly made more than a beginning in his education. He studies all through life and still remains ignorant of much.

### MISSION HOUSE.

This institution, under the care of the Northwestern Synod, was opened in 1861, to prepare young men for missionary work in the far West. Located at Sheboygan, Wis. Two teachers, Rev. Dr. J. Bossard (languages, history, logic, church history and exegesis), and Rev. H. A. Mühlmeier (geography, music, dogmatics, homiletics and pastoral theology). Has eighty acres of land tilled partly by the students and partly by members of neighboring congregations. Has a library of 1200 volumes, is doing a good work, and deserves help.

**MAY,**

5th Month, 31 Days.

**1869.**

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets h m	O style
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Saturday | 1 | *Phil. and James* | 3 58 | 11 50 | ☽ 10 || ☿ south 6 10 | ☽ 3 5 | 7 6 53 | 19

18] 5th Sunday after Easter. St. John 16: 23-33; St. James 1: 22-27. Day's Length, 13 hrs. 48 min.

Sunday	2	Sigismund	4 59	morn	☽ 22	☽ 2 rises 4 50 3d. 7* sets 8 24	3 5	6 6 54	20
Monday	3	<i>Inv. of Cross</i>	5 57	12 32	☽ 4	☽ 3d. Sirius sets 8 55	3 5	5 6 55	21
Tuesday	4	Florianus	6 49	1 12	☽ 16	☽ 28 Orion sets 8 20	3 5	4 6 56	22
Wednesday	5	Gotthart	7 37	1 46	☽ 28	☽ 28 Orion sets 8 20	3 5	3 6 57	23
Thursday	6	<i>Ascension</i>	8 24	2 19	☽ 10	☽ 10 ♀ in apo. ♀ rises 8 46	4 5	2 6 58	24
Friday	7	Godfrey	9 10	2 49	☽ 22	☽ 22 Spica south 10 20	4 5	1 6 59	25
Saturday	8	Stanislaus	9 49	3 18	☽ 5	☽ 5 ♀ rises 4 31	4 5	0 7 0 26	

19] 6th Sunday after Easter. St. John 15: 26-16: 1; 1 Peter 4: 7-11. Day's Length, 14 hrs. 2 min.

Sunday	9	Job	10 36	3 48	☽ 18	☽ ♀ ☽ superior 6 ♀ 24	4 4	59 7	1 27
Monday	10	Gordianus	11 22	4 18	☽ 2	☽ 2 sets 1 48	4 4	58 7	2 28
Tuesday	11	John Arndt	12 2	☽ sets	☽ 16	☽ 11th. ☽ ☽ . ♀ rises 8 32	4 4	57 7	3 29
Wednesday	12	Pancratius	12 44	8 16	☽ 0	☽ 0 ☽ ♀ sets 8 0	4 4	56 7	4 30
Thursday	13	Servatius	1 33	9 12	☽ 15	☽ 15 ♀ rises 4 10	4 4	55 7	5 1
Friday	14	Christianus	2 26	10 10	☽ 29	☽ 29 Librae south 11 38	4 4	54 7	6 2
Saturday	15	Sophia	3 22	11 8	☽ 14	☽ 14 6 ♀ ♀ gr. Hel. lat. N.	4 4	53 7	7 3

20] Whitsunday or Pentecost. St. John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hrs. 16 min.

Sunday	16	<i>Whit Sunday</i>	4 18	11 58	☽ 28	Antares rises 8 31	4 4	52 7	8 4
Monday	17	<i>Whit Monday</i>	5 14	morn	☽ 13	☽ Arctur south 10 31 ♀	4 4	51 7	9 5
Tuesday	18	V. Herberger	6 10	12 54	☽ 27	☽ 18th. ☽ ☽ . ☽ sets 1 28	4 4	50 7	10 6
Wednesday	19	<i>Emberday</i>	7 6	1 37	☽ 11	☽ ☽ ☽ . ♀ rises 8 5	4 4	50 7	10 7
Thursday	20	Basilla	7 56	2 10	☽ 24	☽ 24 ♀ rises 3 49	4 4	49 7	11 8
Friday	21	Felix Cant.	8 50	2 40	☽ 8	☽ 8 ☽ in per. ☽ enters ♀	4 4	48 7	12 9
Saturday	22	Helena	9 46	3 12	☽ 21	☽ 21 Spica south 9 26	4 4	47 7	13 10

21] Trinity Sunday. St. John 3: 1-15; Revelations 4: 1-11. Day's Length, 14 hrs. 28 min.

Sunday	23	Desiderius	10 42	3 42	☽ 4	Sirius sets 7 42.	4 4	46 7	14 11
Monday	24	Esther	11 38	4 14	☽ 17	☽ Orion sets 7 30	3 4	46 7	14 12
Tuesday	25	Urbanus	morn	☽ ris.	☽ 0	☽ 25th. ♀ in ♀	3 4	45 7	15 13
Wednesday	26	Beda	12 18	8 18	☽ 12	☽ ☽ . ♀ rises 7 44	3 4	44 7	16 14
Thursday	27	<i>Corpus Christi</i>	1 6	8 59	☽ 24	☽ 24 ☽ sets 12 58.	3 4	43 7	17 15
Friday	28	William	1 56	9 44	☽ 6	☽ 6 sets 8 10	3 4	43 7	17 16
Saturday	29	Christiana	2 44	10 29	☽ 18	☽ 18 ☽ gr. elong. East.	3 4	42 7	18 17

22] 1st Sunday after Trinity. St. Luke 16: 19-31; 1 John 4: 7-21. Day's Length, 14 hrs. 38 min.

Sunday	30	Wigand	3 33	11 10	☽ 0	♀ rises 3 18	3 4	41 7	19 18
Monday	31	Longinus	4 20	11 46	☽ 12	☽ ♀. Pollux sets 10 53	3 4	41 7	19 19

Venus (♀) is the 9th of this month in superior conjunction with the sun. Passes from Morning to Evening Star.

#### MOON'S PHASES.

Last Quarter, 3d day, 8 o'clock, 43 min. Morning.  
 New Moon, 11th " 11 " 10 " Forenoon.  
 First Quarter, 18th " 4 " 33 " Afternoon.  
 Full Moon, 25th " 10 " 26 " Forenoon.

#### CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, rain; 6, 7, 8, 9, fair; 10, 11, thunder;  
 12, 13, rain; 14, 15, clear; 16, 17, cloudy; 18, 19, 20,  
 fair; 21, 22, cloudy, rainy; 23, 24, 25, clear; 26, variable;  
 27, 28, 29, clear; 30, 31, cloudy.

## MAY.



### EARLY RISING.

"The lark is up to meet the sun,  
The bee is on the wing,  
The ant her labor has begun,  
The woods with music ring.

Shall birds and bees and ants be wise,  
While I my moments waste?  
Oh, let me with the morning rise  
And to my duty haste."

### ASCENSION DAY.

"He ascended into heaven." *He*, the same who suffered and died; yet not the same in all points, but the glorified Jesus. He *ascended*, visibly, from Mount Olivet,—an actual departure from earth, and also one step in His glorious exaltation. *Into heaven*, the invisible world of glory, the home of saints and angels, the Father's House.

For what did He ascend?

1. To take His throne, as our King.
2. To make room for the coming of the Holy Spirit.

3. To become our Intercessor.

4. To be the pledge of our ascension.

Let His people live an ascending life, seeking those things which are above, where Christ sitteth on the right hand of God.

A good name is better than great riches.

### WHITSUNDAY.

This is sometimes called Pentecost, or the *fiftieth*, because it always comes on the fiftieth day after Easter. It commemorates the glorious coming of the Holy Ghost and the founding of the Christian Church. See Acts ii.

God revealed Himself to the Jews as one God, without distinction of persons in the Godhead. At length Christ, the second person of the adorable Trinity, came to earth for a time. But after finishing the work of our redemption, He again ascended into heaven, telling His disciples (John xvi. 7), that He would send the Holy Ghost, the third person in the Godhead.

On the day of Pentecost He came, to be abidingly and forever present with His people. His work is to apply to men the salvation which Christ secured for them. If men yield not themselves to the drawings of the Holy Ghost, they have no hope. Solemnly forcible, therefore, is the exhortation (Rev. ii., iii)—"He that hath an ear let him hear what the Spirit saith unto the churches."

WHEN the good man dies, the tears he in life prevented from flowing are shed.

### TRINITY SUNDAY.

The Christian Church has shown much wisdom as well as much piety in ordering the great facts and events of her life and history to be celebrated at suitable seasons.

At Christmas we adore the love of God as seen in the coming of our Lord in the flesh. In our Easter services we glory in the victory of Christ over the kingdom of evil. At Whitsuntide, we celebrate the glorious coming of the Holy Ghost, and the founding of the Christian Church. Christmas is the festival of the Father; Easter, of the Son; Whitsuntide, of the Holy Ghost; and these are separated by time.

How proper, therefore, it is, on Trinity Sunday, the first Lord's Day after Pentecost, or Whitsuntide, to sum up the faith and worship of the Church, in commemorating the mystery of the adorable Trinity. At this sacred season, let our singing and praying, our preaching and reading, all centre in this glorious mystery of Father, Son, and Holy Ghost, three persons in one God.

JUNE,

6th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s sl m	SUN rises h m	SUN sets. h m	O. style
Tuesday	1 Juventius	5 6	morn	24 ☽	☽ sets 8 8	3 4	40 7	20 20	
Wednesday	2 H. L. Huebner	6 0	12 26	6 ☽	☽ 2d. ☽ in apo.	2 4	40 7	20 21	
Thursday	3 Erasmus	6 46	12 56	18 ☽	Arcturus south 9 25	2 4	39 7	21 22	
Friday	4 Quirinus	7 34	1 46	0 ☽	☽ ☽. ☽ south 11 57	2 4	39 7	21 23	
Saturday	5 Bonifacius	8 22	2 17	13 ☽	☽ sets 12 30	2 4	38 7	22 24	

23] 2d Sunday after Trinity. St. Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hrs. 44 min.

Sunday	6	Benignus	9 10	2 49	26 ☽	☽ ☽ 2. ☽ rises 3 1	2 4	38 7	22 25
Monday	7	Paul Gerhard	9 59	3 26	10 ☽	Antares south 11 18	2 4	38 7	22 26
Tuesday	8	A. H. Franke	10 49	4 12	24 ☽	Spica south 8 14	1 4	37 7	23 27
Wednesday	9	Medardus	11 40	▷ sets	9 ☽	9th. ☽ south 11 38	1 4	37 7	23 28
Thursday	10	Barnabas	12 32	8 10	24 ☽	☽ ☽ ☽ sets 8 1. ev. str. ☽	1 4	37 7	23 29
Friday	11	Flavius	1 38	8 50	9 ☽	☽ stationary. ☽ ☽ ☽.	1 4	36 7	24 30
Saturday	12	Basilidas	2 36	9 55	24 ☽	Pollux sets 10 6	1 4	36 7	24 31

24] 3d Sunday after Trinity. St. Luke 15: 1-10; 1 Peter 5: 5-11. Day's Length, 14 hrs. 48 min.

Sunday	13	Tobias	3 24	10 46	8 ☽	☽. ☽ rises 2 40	0 4	36 7	24 J.
Monday	14	Heliseus	4 31	11 28	23 ☽	Altair south 12 15	4 35	7	25 2
Tuesday	15	Vitus	5 28	morn	7 ☽	☽ ☽ ☽ sets 11 56	4 35	7	25 3
Wednesday	16	Auretius	6 20	12 2	21 ☽	☽ 16th. ☽ in p. ☽ so. 11 13	4 35	7	25 4
Thursday	17	Nicander	7 8	12 38	5 ☽	☽ ☽ ☽ sets 8 12	4 35	7	25 5
Friday	18	Arnolphus	8 2	1 6	18 ☽	Regulus sets 8 57	1 4	35 7	25 6
Saturday	19	Gervasius	8 54	1 38	1 ☽	Antares south 10 28	1 4	35 7	25 7

25] 4th Sunday after Trinity. St. Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hrs. 50 min.

Sunday	20	Silverius	9 42	2 9	14 ☽	☽ rises 2 10	1 4	35 7	25 8
Monday	21	Raphael	10 31	2 42	27 ☽	☽ enters ☽. Longest Day	1 4	34 7	26 9
Tuesday	22	Achatius	11 20	3 20	9 ☽	☽ 6 ☽ ☽. Summer com.	2 4	35 7	25 10
Wednesday	23	Agrippina	morn	▷ ris.	21 ☽	☽ 23d. ☽ south 10 48	2 4	35 7	25 11
Thursday	24	John, Baptist	12 8	8 2	3 ☽	☽ ☽ ☽ inferior	2 4	35 7	25 12
Friday	25	Augsb. Conf.	12 58	8 39	15 ☽	☽ ☽ ☽ sets 11 26	2 4	35 7	25 13
Saturday	26	Jeremiah	1 46	9 10	27 ☽	☽ ☽ sets 8 24	2 4	35 7	25 14

26] 5th Sunday after Trinity. St. Luke 5: 1-11; 1 Peter 3: 8-15. Day's Length, 14 hrs. 50 min.

Sunday	27	7 Sleepers	2 34	9 48	9 ☽	☽ rises 1 45	3 4	35 7	25 15
Monday	28	Leo II	3 22	10 24	20 ☽	☽ in Perihelion	3 4	35 7	25 16
Tuesday	29	St. Peter & Paul	4 10	11 10	2 ☽	Regulus sets 10 12	3 4	36 7	24 17
Wednesday	30	Lucina	4 59	11 44	14 ☽	☽ in apo. Spica sets 12 6	3 4	36 7	24 18

Saturn (☽) is the 4th of this month in opposition with the sun. Rises when the sun sets.

#### MOON'S PHASES.

Last Quarter, 2d day, 2 o'clock, 23 min. Morning.  
 New Moon, 9th " 10 " 53 " Evening.  
 First Quarter, 16th " 9 " 15 " Evening.  
 Full Moon, 23d " 8 " 36 " Evening.

#### CONJECTURES OF THE WEATHER.

1, cloudy; 2, 3, 4, clear; 5, thunder; 6, 7, showers; 8, 9, clear; 10, 11, rain; 12, 13, clear; 14, cloudy; 15, 16, clear; 17, 18, thunder; 19, 20, 21, fair; 22, 23, variable; 24, 25, thunder showers; 26, 27, 28, variable; 29, 30, clear.



THE BEES.

"A swarm of bees in March  
Is worth a larch;  
A swarm of bees in May  
Is worth a load of hay;  
A swarm of bees in June  
Is worth a silver spoon;  
A swarm of bees in July  
Is not worth a fly."

## WHAT ARE ELDERS AND DEACONS FOR?

The New Testament says, they are to be helpers to the pastor; the elders assisting him in spiritual things, and the deacons having to do mainly with temporal things.

There is much work in a congregation which members can and should do.

The appointment of deacons in the beginning grew out of the fact, that certain common and easy work could be done by them as well as by the apostles. This work the apostles called (Acts vi. 2) *serving tables*, or attending to temporal matters.

Why should the apostles leave "the ministry of the Lord," and spend much precious time in dealing out bread and meat to the Grecian widows? It was not reasonable. Therefore deacons were

chosen and ordained to this work. They were to be helpers to the minister. So the elders are to be co-workers with him, overseeing and laboring where he can or cannot oversee and labor.

How then can they, who are ordained, installed, and therefore sworn officers, neglect or refuse to do their duty? How can they oblige the pastor to concern himself about light, fuel, or repairs for the church property? What business has he with collecting salary or expense money? If anything is lacking, why must he run after it? If any temporal matter needs attention, why must he give it?

What are elders and deacons for, the latter especially, if not to "serve tables," that is, to attend to just these very temporalities mentioned? Now when a state or county officer neglects or refuses to do his duty, you say he has perjured himself. Has not an unfaithful church officer done the very same thing? Is it not even a more dreadful perjury? Consider these things well, ye sworn servants of the Lord.

To attend the consistory meeting, to go to Classis, and to say yes or no when consulted about church matters—these are very easy to do. But they are a very small part of what we call earnest activity.

We may look at this matter in another light. When the pastor engages in any temporal business for even a short time, or deals in any worldly matter, for his private benefit, great ado is made, because this man of God is becoming worldly, and is neglecting his calling. Elders, deacons and people at once become very jealous and zealous, lest he bring reproach upon his holy office. "He must not serve tables," they say; and they remind him of the Apostle's directions to Timothy, to give himself entirely to the work of the ministry.

Now all this sounds very well. But how happens it, that when this same pastor leaves his own proper work to do the work of elders and deacons, they do not see that this is serving tables? why are they not then jealous of his holy calling? They should at least be consistent.

Elders and deacons are sworn officers to do certain duties plainly laid down in the New Testament, in the Constitution of our Church, and in their ordination and installation oaths. These duties they must either do or else perjure themselves. If they are helpers, they must help; if hands to the minister, they must work for and with him; if eyes to him, they must see for him; if Aarons and Hurs, they must support and assist him.

JULY,

7th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets h,m	○ sy
Thursday	1 Theobald	5 58	morn	26	1st. ♀ sets 8 21 ☽	3 4 36	7 24	19	
Friday	2 Visit Virg. M.	6 46	12 14	9	♂ sets 11 1	4 4 37	7 23	20	
Saturday	3 Cornelius	7 34	12 45	22	○ in apo. ♫ south 9 59	4 4 37	7 23	21	

27] 6th Sunday after Trinity. St. Matthew 5: 20-36; Rom. 6: 3-11. Day's Length, 14 hrs. 46 min.

Sunday	4 Independence	8 22	1 14	5	♂ 2. ♀ rises 1 25	4 4 37	7 23	22
Monday	5 Demetrius	9 10	1 50	18	Antares south 9 21	4 4 37	7 23	23
Tuesday	6 John Huss	9 58	2 22	2	♀ stationary	4 4 38	7 22	24
Wednesday	7 Edelburga	10 40	2 55	17	Regulus sets 9 38	4 4 38	7 22	25
Thursday	8 Aquilla	11 26	3 32	2	♂ ♀. ♀ gr. Hel. lat. s. ☽	5 4 39	7 21	26
Friday	9 Zeno	12 6	D sets	17	9th. ♂ ☽. ♂ ☽ ○	5 4 39	7 21	27
Saturday	10 Calvin	1 8	8 28	2	♂ ♀. Dog Days beg.	5 4 40	7 20	28

28] 7th Sunday after Trinity. St. Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hrs. 40 min.

Sunday	11 Pius	2 10	9 15	17	Ω. ♀ sets 8 23	5 4 40	7 20	29
Monday	12 Henry	3 10	9 55	2	♂ in per. ♫ south 9 16	5 4 41	7 19	30
Tuesday	13 Margaret	3 59	10 33	17	♀ rises 12 58	5 4 41	7 19	J.
Wednesday	14 Bonavent	4 48	11 6	1	♂ ♂. ♂ sets 10 36	5 4 42	7 18	2
Thursday	15 Apostles' Day	5 38	11 35	15	7* rises 12 1	6 4 43	7 17	3
Friday	16 Ruth	6 26	morn	28	16th. ♀ rises 3 40	6 4 43	7 17	4
Saturday	17 Alexius	7 15	12 6	11	♀ gr. elong. West	6 4 44	7 16	5

29] 8th Sunday after Trinity. St. Matthew 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hrs. 30 min.

Sunday	18 Maternus	8 6	12 50	24	♀ sets 8 20	6 4 45	7 15	6
Monday	19 Ruffina	8 56	1 40	6	♂ ♫ ♫. ♫ south 8 46	6 4 46	7 14	7
Tuesday	20 Elias	9 54	2 32	18	♀ gr. Hel. lat. N.	6 4 46	7 14	8
Wednesday	21 Praxedes	10 52	3 16	0	♀ rises 12 34. ☽	6 4 47	7 13	9
Thursday	22 Mary Magda.	11 50	4 6	12	Altair south 11 28. ○ ent. Ω	6 4 48	7 12	10
Friday	23 Appollinaris	morn	D ris.	24	23d. Wega south 10 6	6 4 49	7 11	11
Saturday	24 Christiana	12 39	7 59	6	Pollux sets 8 23	6 4 50	7 10	12

30] 9th Sunday after Trinity. St. Luke 16: 1-9; 1 Cor. 10: 1-13. Day's Length, 14 hrs. 20 min.

Sunday	25 St. James	1 27	8 30	18	♂. ♀ sets 8 16	6 4 50	7 10	13
Monday	26 St. Anne	2 15	9 4	0	♀ south 8 18	6 4 51	7	9 14
Tuesday	27 Martha	3 3	9 38	12	♂ ♀. ♀ sets 10 2	6 4 52	7	8 15
Wednesday	28 Pantaleon	3 39	10 8	24	♂ in apo. ♀ rises 12 13	6 4 53	7	7 16
Thursday	29 Beatrix	4 26	10 40	6	Regulus sets 8 10	6 4 54	7	6 17
Friday	30 Abdon	5 10	11 12	18	Rigel rises 2 57	6 4 55	7	5 18
Saturday	31 Germanus	5 50	11 50	1	31st. Spica sets 10 2	6 4 56	7	4 19

#### MOON'S PHASES.

Last Quarter, 1st day, 7 o'clock, 43 min. Evening.  
 New Moon, 9th " 8 " 32 " Morning.  
 First Quarter, 16th " 1 " 41 " Morning.  
 Full Moon, 23d " 8 " 48 " Morning.  
 Last Quarter, 31st " 12 " 0 " At Noon.

#### CONJECTURES OF THE WEATHER.

1, 2, thunder; 3, 4, 5, fair; 6, 7, clear; 8, 9, thunder showers; 10, 11, warmest days; 12, 13, showers; 14, 15, clear; 16, 17, cloudy; 18, 19, variable; 20, 21, 22, clear; 23, 24, rain; 25, 26, clear; 27, 28, fair; 29, 30, showers; 31, clear.



BOAZ AND RUTH.

This beautiful story is told in Ruth, the eighth book of the Old Testament. Ruth was a pious Moabite widow, and, by marriage with Boaz became the great-grandmother of David, the ancestor of our blessed Saviour. After a great affliction, the death of her husband, she went with her mother-in-law to Jordan, and came to Bethlehem in the time of barley-harvest. As they were very poor, she gathered for their daily bread what little the reapers dropped. The picture represents her at this when Boaz first meets her.

## TABLE PRAYERS.

Our heavenly Father: Give us thankful hearts for these and all other mercies of Thy hand. Keep us in Thy fear. Pardon our sins, and save us for the Redeemer's sake. Amen.

Our Father in Heaven: We look to Thee for Thy blessing upon our daily bread. Sanctify it to our use and us to Thy service. For Christ's sake. Amen.

Almighty God: We acknowledge Thy goodness in these new mercies, and pray that they may strengthen us for Thy service. Nourish our souls with heavenly food, and save us, for Christ's sake. Amen.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desires of every living thing. Give us thankful hearts for Thy goodness, and save us for Christ's sake. Amen.

Oh God, Thou art the giver of all our blessings. Continue to supply our wants, and the wants of all Thy needy creatures. Strengthen us for Thy service, pardon our sins, and save us, for the Redeemer's sake. Amen.

## THE DIFFERENCE.

The difference between ordination and installation is very plain: the one is for life; the other is for a certain term of years.

An elder or minister is, therefore, ordained only once, but he may be installed several times. Ordination makes him an officer in the house of the Lord; but installation places him over a particular congregation or charge. A pastor continues to be over a people until it may seem good to resign the charge, and he is then relieved of his installation vow; or an elder or deacon continues over a people till his term has expired, and he is free from his installation vow, but not so in either case with the ordination vow. That always remains.

The difference between the two is, therefore, plain. The one is for life, and the other for only a term of years.

## CHILD PIETY.

Why do you hoot at the idea of your child having truly and deeply pious thoughts and feelings? Has he not wicked and foolish desires? Does he not commit actual sins? If then, he is capable of evil desires and actions, why is he not capable of holy feelings and actions?

Oh! if you only had a little more faith in the Church and her sacraments, a little more faith in the presence of the Holy Ghost in your baptized child, you would perhaps see and feel, that your child is capable of being truly and deeply pious. Then, too, you would likely be more earnest and careful in cultivating this child-piety.

LITTLE four-year-old Carrie went with her aunt to church. The preacher was very earnest in his delivery, and she was much interested. "Mother," said she, when she came home, "I have heard such a smart minister. He stamped, and pounded, and made such a noise; and then he got so mad he shook his fist at the folks, and there wasn't any body dared to go up and fight him."

# AUGUST,

8th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets. h m	O sets. h m
31] 10th Sunday after Trinity. St. Luke 19: 41-47; 1 Cor. 12: 1-11. Day's Length, 14 hrs. 6 min.									
Sunday	1 Lammas Day	6 40	morn	14	δ ☽ 2. ☾ rises 11 50	☽	6 4 57	7 3 20	
Monday	2 Gus. Adolphus	7 36	12 30	27	♀ sets 8 11		6 4 58	7 2 21	
Tuesday	3 Augustus	8 30	1 20	11	♂ sets 9 42		6 4 59	7 1 22	
Wednesday	4 Dominick	9 26	1 59	26	☽ south 7 48	☽	6 5 0	7 0 23	
Thursday	5 Oswald	10 20	2 35	11	δ ☽ 2. ☾ rises 11 12	☽	6 5 1 6	59 24	
Friday	6 Tr. of Christ	11 2	3 26	26	☽ rises 11 34		6 5 2 6	58 25	
Saturday	7 Donatus	11 45	☽ sets	11	☽ 7th. ☽ eclipsed vis. Ω	☽	5 5	3 6 57	26
32] 11th Sunday after Trinity. St. Luke 18: 9-14; 1 Cor. 15: 1-14. Day's Length, 13 hrs. 52 min.									
Sunday	8 Emilius	12 40	7 46	26	☽ south 7 34		5 5	4 6 56	27
Monday	9 Ericus	1 36	8 22	11	☽ in per. δ ☽ ♀. ♀ sets 8 4	☽	5 5	5 6 55	28
Tuesday	10 St. Lawrence	2 32	8 52	25	♂ sets 9 25		5 5	6 6 54	29
Wednesday	11 Titus	3 28	9 34	10	δ ☽ 2. δ ☽ ☽ superior	☽	5 5	7 6 53	30
Thursday	12 Clara	4 26	10 6	24	□ ☽. ☽ rises 11 14	☽	5 5	8 6 52	31
Friday	13 Hildebert	5 22	10 40	7	Altair south 10 8		5 5	9 6 51	4.
Saturday	14 Eusebius	6 18	11 14	20	☽ 14th. ☽ stationary	☽	4 5	10 6 50	2
33] 12th Sunday after Trinity. St. Mark 7: 31-37; 2 Cor. 3: 4-11. Day's Length, 13 hrs. 36 min.									
Sunday	15 Assn. V. M.	7 12	11 56	3	δ ☽ 2. ☽ sets 11 52		4 5	12 6 48	3
Monday	16 Rochus	8 6	morn	15	♀ sets 7 58		4 5	13 6 47	4
Tuesday	17 Bertram	9 0	12 45	27	Sirius rises 3 44	☽	4 5	14 6 46	5
Wednesday	18 John Gerhard	9 44	1 46	9	☽ rises 10 56		4 5	15 6 45	6
Thursday	19 Sebaldus	10 31	2 50	21	Dog Days end		3 5	17 6 43	7
Friday	20 Bernard	11 28	3 54	3	♂ sets 9 7		3 5	18 6 42	8
Saturday	21 Rebecca		morn	15	☽ 21st. ☽ Orion ris. 1 20	☽	3 5	19 6 41	9
34] 13th Sunday after Trinity. St. Luke 10: 28-37; Gal. 3: 15-22. Day's Length, 13 hrs. 20 min.									
Sunday	22 Philibert	12 14	7 12	27	☽ sets 11 22		3 5	20 6 40	10
Monday	23 Zaccheus	1 0	7 50	9	7* rises 10 2. ☽ ent. ☽	☽	2 5	21 6 39	11
Tuesday	24 St. Barthol.	1 42	8 22	21	☽ in apo. ♀ sets 7 50	☽	2 5	23 6 37	12
Wednesday	25 Ludovicus	2 27	8 54	3	Wega south 8 15		2 5	24 6 36	13
Thursday	26 Samuel	3 15	9 22	15	Antares sets 10 24		2 5	25 6 35	14
Friday	27 Gebhard	4 4	9 56	28	Altair south 9 20		1 5	26 6 34	15
Saturday	28 St. Augustin	4 52	10 30	11	δ ☽ 2. ☽ rises 10 26	☽	1 5	27 6 33	16
35] 14th Sunday after Trinity. St. Luke 17: 11-19; Gal. 5: 16-24. Day's Length, 13 hrs. 4 min.									
Sunday	29 St. John beh.	5 40	11 16	24	☽ sets 8 49		1 5	28 6 32	17
Monday	30 Benjamin	6 28	morn	7	30th. ☽ sets 10 44	☽	0 5	30 6 30	18
Tuesday	31 Paulinus	7 14	12 8	21	Spica sets 8 4	☽	0 5	31 6 29	19

### MOON'S PHASES.

New Moon, 7th day, 5 o'clock, 3 min. Afternoon.  
 First Quarter, 14th " 7 " 36 " Morning.  
 Full Moon, 21st " 11 " 20 " Evening.  
 Last Quarter, 28th " 2 " 58 " Morning.

### CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, cloudy; 6, 7, thunder; 8, 9, 10, variable; 11, thunder showers; 12, 13, cloudy; 14, 15, 16, clear; 17, 18, 19, variable; 20, rain; 21, 22, 23, clear; 24, 25, cloudy; 26, 27, rain; 28, 29, 30, 31, clear.

## AUGUST.



THE POOR HEATHEN.

These heathen are bowing before their idols. They call these wooden, stone, or metal idols their gods, and worship, love and fear them.

How sad this seems to us who know the true God in Jesus Christ. He can help and bless and save us. He can hear and accept our worship. But not so with these heathen idols. You may learn this from Ps. cxv. 4-8. Read the passage.

How willing, then, we should be to do all we can to send missionaries to teach these heathen to know, love and worship the true God! In Rom. x. 14, 15, the Holy Ghost declares that this is our duty.

Some people think we should first convert all the heathen in our own country; that is, persons who knowing better, live even worse than many of the distant heathen; but this is impossible, and we must send the light of the gospel to heathen lands, at the same time doing all we can for the cause of Christ here.

The Marthas of the Church are those well-meaning but mistaken souls, who, when the minister comes, spend almost their whole time and strength in preparing the meal. The Marys have something to ask or speak about,—the sermon, the catechumens, the congregation, the church papers, the work of the Church, and a score of other useful and interesting topics. The Marthas may get to heaven; but the Marys will do much toward taking others along.

### FAMILY PIETY.

A pious man will give proper outward evidence of his piety. An earnest congregation must have some way of showing its devotion.

So there should be some proper outward expression of our family piety. We have Christian fathers and mothers and believing children; but often their piety as a family is not expressed in family acts, such as prayer at table and family worship.

Asking God's blessing on our daily bread is not an empty form, but the Christian family's way of confessing its dependence on God, and of returning thanks for new mercies. So family worship, that is, worship in and by the family as a family, is their daily gathering themselves together, away from worldly care, to confess their sins, to thank God for mercy, and to commit their bodies, souls, and business to His Fatherly providence.

Alas, that there are so few who have regular, daily family worship! Some plead slowness of speech; for them helps are provided by books of prayer. Others plead want of time, forgetting that the Lord must not be defrauded out of the hour of prayer. Others have hands employed; so much the more need of family worship, because if they are pious they deserve this privilege, and if they are not Christians they all the more need the holy influence of God's word, man's prayers, and Christian example.

All things are against you. Then give up your way, and begin the good work. Let your family piety have proper outward expression in these different forms. You need it for your own sake; and your children and employees need it.

### BENEVOLENCE MONEY.

This is money given to support our Orphan Homes; to educate poor young men for the ministry; to help mission-congregations to support a pastor; to build new churches; to endow Professorships in the College or Seminary; or to carry forward any of the interests of the Church.

This is the Lord's money. You should give all you can, knowing that you greatly lose by withholding it. Read Malachi iii. 8-12.

Charity suffereth long, and is kind.

## SEPTEMBER,

9th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S ft m	SUN rises h m	SUN sets h m	O. s. e.
Wednesday	1 Egidius	8 4	12 59	5	♀ sets 7 40	0 5	32	6 28	20
Thursday	2 Eliza	8 44	1 50	19	♂ ♀. 7* rises 9 39	0 5	33	6 27	21
Friday	3 Mansuetus	9 40	2 42	5	□ ♀ ○ ♀. ♀ sets 10 30	1 5	35	6 25	22
Saturday	4 Moses	10 36	3 36	19	♀ rises 10 4	1 5	36	6 24	23

36] 15th Sunday after Trinity. St. Matthew 6:24-34; Gal. 5: 25 ; 6: 10. Day's Length, 12 hrs. 46 min.

Sunday	5 Nathaniel	11 33	4 32	5	Sirius rises 2 40	1 5	37	6 23	24
Monday	6 Magnus	12 29	▷ set	19	6th. Orion rises 12 24	2 5	39	6 21	25
Tuesday	7 Regina	1 22	7 38	4	♂ ♀. ♀ sets 6 59	2 5	40	6 20	26
Wednesday	8 Nat. of V. M.	2 12	8 10	18	▷ in pr. ♂ ♀. ♀ sets 7 37	2 5	41	6 19	27
Thursday	9 Bruno	3 14	8 48	2	♂ ▷ ♀. ♀ stationary.	3 5	43	6 17	28
Friday	10 Pulcheria	4 16	9 18	15	♂ sets 8 30	3 5	44	6 16	29
Saturday	11 Protus	5 17	9 59	28	♂ ▷ ♀. ♀ sets 10 2	3 5	45	6 15	30

37] 16th Sunday after Trinity. St. Luke 7: 11-17; Eph. 3: 13-21. Day's Length 12 hrs. 26 min.

Sunday	12 J. Wickliffe	6 18	11 0	11	12th. ♀ rises 9 28	4 5	47	6 13	31
Monday	13 Amatus	7 12	morn.	24	7* rises 8 39	4 5	48	6 12	S.
Tuesday	14 Elev. Holy +	8 4	12 1	6	♀ in ♀. ♀ sets 7 30	5 5	49	6 11	2
Wednesday	15 Emberday	8 48	12 52	18	Antares sets 9 11	5 5	50	6 10	3
Thursday	16 Euphemia	9 32	1 44	29	♀ rises 9 12	5 5	52	6 8	4
Friday	17 Lambertus	10 16	2 32	11	♂ ♀ sets 9 42	6 5	53	6 7	5
Saturday	18 Siegfried	11 2	3 36	23	♂ sets 8 18	6 5	54	6 6	6

38] 17th Sunday after Trinity. St. Luke 14: 1-11; Eph. 4: 1-16. Day's Length, 12 hours, 8 min.

Sunday	19 Micleta	11 42	4 42	5	♀ sets 7 24	6 5	56	6 4	7
Monday	20 Fausta	morn.	▷ ris	17	20th. Librae sets 8 58	7 5	57	6 3	8
Tuesday	21 St. Matthew	12 26	7 0	0	▷ in apoi. 7* rises 8 19	7 5	58	6 2	9
Wednesday	22 Maurice	1 12	7 34	12	○ enters ♈. Day & Night eq.	7 6	0	6 0	10
Thursday	23 H. Mueller +	2 1	8 7	25	Autumn commences	8 6	1	5 59	11
Friday	24 St. John Concep.	2 50	8 45	8	♂ ▷ ♀. ♀ rises 8 49	8 6	2	5 58	12
Saturday	25 Cleophas	3 39	9 26	21	♀ gr. Elong. East.	8 6	3	5 57	13

39] 18th Sunday after Trinity. St. Matthew, 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hrs. 52 min.

Sunday	26 Justina	4 28	10 10	4	♀ sets 7 6	9 6	4	5 56	14
Monday	27 Cosmus	5 24	11 56	18	♀ sets 7 20	9 6	6	5 54	15
Tuesday	28 Wencelaus	6 12	11 42	1	28th. ♀ sets 7 50	9 6	7	5 53	16
Wednesday	29 St. Michael	7 6	morn.	16	♂ ▷ ♀. ♀ sets 9 0	10 6	8	5 52	17
Thursday	30 Jerome	7 56	12 36	29	Fomal south 10 21	10 6	10	5 50	18

## MOON'S PHASES.

New Moon, 6th day, 1 o'clock, 8 min.  
First Quarter, 12th " 4 " 27 "  
Full Moon, 20th " 3 " 48 "  
Last Quarter, 28th " 4 " 18 "

## CONJECTURES OF THE WEATHER.

Morning. 1, 2, fair; 3, 4, 5 variable; 6, 7, 8 thunder; 9, 10, 11, Afternoon. 12, 13, 14, clear; 15, 16, 17, variable; 18, 19, 20, clear; 21, Afternoon. 22, rain; 23, 24, variable; 25, 26, 27, clear; 28, 29, rain; Afternoon. 30, clear.



## GREEDY'S NEVER SPEEDY.

Growler stole a piece of beef. On the way home, crossing the run, he saw his shadow in the water; and thinking he could snatch another piece from the dog below he opened his mouth and lost what he had. Greedy's never speedy. You often see this in worldly men, who through greed over-reach themselves and lose more than they tried to get. Be moderate and reasonable. Never grasp at shadows.

## THE EMBERDAYS.

They come in spring, summer, autumn and winter (March, June, September and December), and were anciently called "the fasts of the four seasons." They are observed by the Church of England as seasons of fasting and prayer in asking God's blessing on the persons and work of the ministry; because the ordination of ministers always took place on the Sunday after Emberday.

It is easy to see, then, that the Emberdays never had anything to do with the price of wheat, and never will have.

THE sermon was so long you got tired sitting, did you say? Was it longer for you than for the pastor who stood? Eh?

SITTING during prayer, except for the very aged or disabled, is 1) unscriptural; 2) the posture of ease or laziness; 3) therefore irreverent; 4 and therefore anti-Reformed.

## THE WAY TO FIND OUT.

Do you know how many ministers the Reformed Church in the United States has? Do you know how many Colleges we have? How many Seminaries? Do you know the difference between the College and the Seminary? Do you know how many Classes there are East and West? How many Synods? The difference between the Classis and the Synod, and their relation to each other? Do you know how many Orphan Homes we have, and where they are? Do you know what is meant by the work of Home Missions?—Church Extension?—Beneficiary Education? Do you know how the Church is prospering in her great work?

The way to find out these useful things is to read your church papers, examine your church almanacs, study the Constitution and books of the Church and talk about these things to your pastor and neighbors. Try to know all you can about the Church; it will greatly help you to love it and to feel an interest in its work and progress.

The Bishop of Wurtzburg once asked a sprightly shepherd-boy, "What are you doing here, my boy?" "Tending swine." "How much do you get?" "One florin a week." "I am a shepherd also," said the bishop, "but I get a much better salary." "That may all be; but then I suppose you have more swine under your care," replied the boy.

## VERY ODD.

What is? That your pastor must ask a blessing at your table, but you do not! So, if he stop with you over night, he must have worship in your family, but you do not have it! And you would be both surprised and alarmed, if you should hear that he at home neither asks a blessing at his own table, nor has family worship.

Yet why? By what right do you demand so much more of him than of yourself? Do you not need to return thanks? Are you safe without asking God's protection?

This will not do. You pass severe judgment on yourself by demanding so much more of him than you yourself perform. Take a kind word of advice, namely this: As a Christian man, ask God's blessing on your daily bread, and His almighty protection over your family and business.

# OCTOBER,

10th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S ft m	SUN rises h m	SUN sets. h m	O style
Friday	1 Remigius	8 44	1 38	14	Ω ♀ sets 7 20 ☽	10	6 11	5 49	19
Saturday	2 C. Columbus	9 40	2 42	29	♀ rises 8.16	11	6 12	5 48	20

40] 19th Sunday after Trinity. St. Matthew, 9: 1-8; Eph. 4: 17-32. Day's Length 11 hours, 34 min.

Sunday	3 Jairus	10 34	3 44	13	Rigel south 9 57	11	6 13	5 47	21
Monday	4 Franciseus	11 24	4 48	27	♀ gr. Hel. lat. so.	11	6 15	5 45	22
Tuesday	5 Placidus	12 12	D set	12	5. D in per. 7* ris 7.29	12	6 16	5 44	23
Wednesday	6 Fides	1 4	6 50	26	♂ ♀ ♂ ♂ D ♀ sets 6 40	12	6 17	5 43	24
Thursday	7 Muhlenberg	1 54	7 24	10	♂ D ♂ ♂ sets 7 26	12	6 19	5 41	25
Friday	8 Pelagius	2 46	7 59	24	♂ D ♀ ♀ stationary	12	6 20	5 40	26
Saturday	9 Dionysius	3 34	8 42	7	♂ D b. b sets 8 35	13	6 21	5 39	27

41] 20th Sunday after Trinity. St. Matthew, 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hrs. 14 min.

Sunday	10 Gideon	4 26	9 20	19	♀ sets 7 16	13	6 23	5 37	28
Monday	11 Burkhard	5 19	10 11	2	♀ rises 7 30 ☽	13	6 24	5 36	29
Tuesday	12 Veritas	6 15	11 0	14	Arctur. sets 8 9	13	6 25	5 35	30
Wednesday	13 Coloman	7 10	11 52	26	Orion rises 10 6	14	6 27	5 33	2
Thursday	14 Fortunata	8 5	morn.	8	Sirius rises 12 16	14	6 28	5 32	2
Friday	15 Hedwig	8 50	12 50	19	□ ♀ ☽ b sets 8 17	14	6 29	5 31	3
Saturday	16 Gallus	9 38	1 45	1	b sets 7 6	14	6 31	5 29	4

42] 21st Sunday after Trinity. St. John, 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 56 min.

Sunday	17 Florentina	10 24	2 42	13	♀ sets 7 15	15	6 32	5 28	6
Monday	18 St. Luke Ev.	11 1	3 44	26	D in apo. ♀ in Aphelion	15	6 33	5 27	5
Tuesday	19 Ptolomy	11 41	4 50	8	7* 6 33	15	6 35	5 25	7
Wednesday	20 Felicianus	morn.	D ris	21	20th. ♂ ♀ Inf.	15	6 36	5 24	8
Thursday	21 Ursula.	12 25	6 24	4	Aldebaran rises 7 49	15	6 37	5 23	9
Friday	22 Cordula	1 15	7 14	17	♂ D ♀. ♀ rises 6 49	15	6 38	5 22	10
Saturday	23 Severinus	2 6	7 46	0	b sets 7 53. ☽ enters m	16	6 39	5 21	11

43] 22nd Sunday after Trinity. St. Matthew, 18: 21-35; Phil. 1: 3-11. Day's Length 10 hrs. 38 min.

Sunday	24 Salome	2 46	8 26	14	Andromeda south 10 4	16	6 41	5 19	12
Monday	25 Crispin	3 35	9 16	28	♂ b ♀. ♀ sets 7 18 ☽	16	6 42	5 18	13
Tuesday	26 Amandus	4 33	10 10	13	Sirius rises 11 34	16	6 43	5 17	14
Wednesday	27 Sabina	5 11	11 6	27	6 D ♀. ♂ sets 6 50	16	6 44	5 16	15
Thursday	28 Simon Jude.	6 1	morn.	11	28th. ♀ station. ☽	16	6 45	5 15	16
Friday	29 Zwinglius	6 51	12 14	25	Orion rises 9 4	16	6 47	5 13	17
Saturday	30 Serapion	7 42	1 24	9	b sets 7 32	16	6 48	5 12	18

44] 23d Sunday after Trinity. St. Matthew 22: 15-22; Phil. 3: 17-21. Day's Length, 10 hours, 22 min.

Sunday	31 Hallow Eve	8 30	2 34	23	Mark ab. so. 18 37	16	6 49	5 11	19
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### MOON'S PHASES.

New Moon, 5th day, 9 o'clock, 31 min.  
 First Quarter, 12th " 5 " 15 "  
 Full Moon, 20th " 9 " 12 "  
 Last Quarter, 28th " 3 " 50 "

### CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, cloudy; 6, 7, rain; 8, 9, 10, fair;  
 11, 12, variable; 13, 14, 15, cloudy with rain; 16, 17, 18,  
 clear; 19, 20, 21, rain; 22, 23, 24, 25, fair; 26, 27, 28,  
 29, rain; 30, 31, fair.

## FAMILY CATECHIZATION.



## IMITATORS.

This monkey is trying to shave, having seen some man do it. Men may shave, but monkeys may not. Still, monkeys always imitate what they see others do. This monkey will very likely get hurt.

So children often want to do things which older persons do; but it does not look well, and they often get hurt. So grown people sometimes try to follow the ways and manners of others; but it generally ends in folly and pain. All these, like this monkey, are imitating others.

A monkey is also called an ape; which helps us to see what is meant by "aping" others.

Always be yourself. Act naturally. Never imitate any one, except in good works.

## AUTUMN.

Lovely autumn; with its mellow sunlight, fading colors, ripe fruits and bounteous ingatherings! The woods are changing. Some leaves are pale or bright yellow; others a russet-brown; while still others retain their summer green. The nuts are fast ripening; squirrels are busy laying up their winter store; and the "Indian summer" adds new glory to the dying year.

If your children cannot attend the Sunday-school, have one of your own at home. If you cannot have singing and prayer (yet why not?) have a lesson in the catechism, drilling the children till they are familiar with every word of it. We must have more family catechization.

Pastors, elders and deacons are sworn officers. How they can be unfaithful is a mystery to a person of tender conscience. By the way, are not private members also by their confirmation oath or vow sworn to do all Christian duties? How they can be unfaithful is equally strange.

It is absolutely necessary that parents do their part toward the catechization of their children. To send the child into the pastor's catechetical class without knowing or caring whether he is familiar with the lesson, is simply a mockery of the system. No wonder pastors often have great difficulty in keeping up the interest among the catechumens. Parents should always see to it, that their children not only attend catechetical lectures, but also are prepared to receive proper benefit.

We very much need a revival of the good old custom of regular weekly family catechization, that is, parents and children together going over one Lord's Day of the catechism. This will not only well prepare the child for the pastor's instruction, but also be of great benefit to the parents and confirmed members of the family, if such there are. Some children dislike to attend the pastor's instruction; but much of the difficulty would be removed, if they were first prepared in the family. Revive then the excellent custom of family catechization.

"Ye are Christ's." So you profess. Make it good in your life, by consecrating all you have to his blessed service. Give your sons to the ministry; your means to the work of the Lord, and your time to "good works." Show that you are Christ's.

## THE CATECHISM AND CONSTITUTION.

Do you know why they are generally bound together? To teach you that you equally need both your whole life. Neither must be laid aside, but studied and consulted so long as you need to understand your doctrines or your duties.

How many of our people fail to know what the doctrines of the Church are! Yet simply because they never examine the Catechism, which is the Church's explanation of the Scriptures.

How many of our people have no definite idea of our form of church government. They know not how the Consistory is related to the Classis, or how to secure their rights in case of any difficulty! Yet, it is simply because they do not study the Constitution of the Church, which gives plain and full information on all these points.

## NOVEMBER,

11th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets. h m	S. stye
Monday	1 All Saints	9 33	3 46	7	♀ sets 7 24	16 6	51	5 9	20
Tuesday	2 All Souls	10 39	4 58	21	▷ in per. 6 ♀. ♀ ris. 5 10	16 6	52	5 8	21
Wednesday	3 Manasses	11 49	▷ sets	5	3d. 2 south 12 20	16 6	53	5 7	22
Thursday	4 Amantius	12 39	6 1	18	♀ gr. elong. West	16 6	54	5 6	23
Friday	5 Malachi	1 36	6 39	1	6 ▷ 8. 8 sets 6 38	16 6	55	5 5	24
Saturday	6 Leonard	2 33	7 26	14	6 ▷ h. 8 sets 7 8	16 6	56	5 4	25

45] 24th Sunday after Trinity. St. Matthew 9: 18-26; Col. 1: 9-14. Day's Length, 10 hrs. 6 min.

Sunday	7	Engelbert	3 29	8 6	28	6 ▷ ♀. ♀ sets 7 27	16 6	57	5 3	26
Monday	8	Gottfried	4 26	8 59	10	♂ 2. ○. 2 south 11 48	16 6	58	5 2	27
Tuesday	9	Theodore	5 21	9 49	22	6 8 h.	16 6	59	5 1	28
Wednesday	10	Martin Luther	6 10	11 0	4	10th. ♀ gr. Hel. lat. s.	16 7	0	5 0	29
Thursday	11	M. Chemnitz	6 58	noon	15	7* south 12 34. ♀.	16 7	14	59	30
Friday	12	Jonas	7 40	12 1	27	Wega sets 11 53	16 7	34	57	31
Saturday	13	Winebert	8 20	12 45	9	h sets 6 40	15 7	44	56	1

46] 25th Sunday after Trinity. St. Matthew 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hrs. 50 min.

Sunday	14	Levin	8 59	1 31	21	▷ in apo. ♀ sets 7 35	15 7	54	55	2
Monday	15	Leopold	9 45	2 30	3	6 sets 6 21	15 7	64	54	3
Tuesday	16	Ottomar	10 30	3 31	16	Spica rises 4 26	15 7	74	53	4
Wednesday	17	Alpheus	11 10	4 34	29	6 ▷ 2. 2 south 11 9	15 7	84	52	5
Thursday	18	Gelasius	11 49	5 38	12	Orion rises 7 48	15 7	84	52	6
Friday	19	Elizabeth	morn	▷ ris.	26	19th. Sirius rises 9 58	14 7	94	51	7
Saturday	20	Amos	12 40	6 10	10	h sets 6 19	14 7	104	50	8

47] 26th Sunday after Trinity. St. Matt. 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hrs. 38 min.

Sunday	21	Off. V. M.	1 37	6 58	24	♀ sets 7 45	14 7	114	449	9
Monday	22	Alphonus	2 34	7 56	9	7* south 11 23. ○ ent. ♂	14 7	124	448	10
Tuesday	23	Clement	3 33	8 59	23	6 ▷ ♀. 6 sets 6 4	13 7	134	4711	
Wednesday	24	Chrysogonus	4 28	10 4	7	2 south 10 44	13 7	144	4612	
Thursday	25	Catharine	5 18	11 12	21	Ω. Aldebaran rises 5 18	13 7	154	4513	
Friday	26	Conrad	6 10	morn	5	26th. Altair sets 10 3	13 7	154	4514	
Saturday	27	Virgilius	7 2	12 20	19	h sets 5 58.	13 7	164	4415	

48] 1st Sunday in Advent. St. Matt. 21: 1-9; Rom. 13: 11-14. Day's Length, 9 hrs. 26 min.

Sunday	28	Guntherus	7 53	1 28	3	♀ sets 7 54	12 7	174	443	16
Monday	29	Saturninus	8 42	2 36	17	Mark ab. south 6 36	11 7	184	4217	
Tuesday	30	St. Andrew	9 30	3 44	0	▷ in per. Orion rises 6 54	11 7	184	4218	

Jupiter (2) is the 8th of this month in opposition with the sun. Rises when the sun sets.

## MOON'S PHASES.

New Moon, 3d day, 6 o'clock, 51 min. Evening.  
 First Quarter, 10th " 10 " 11 " Evening.  
 Full Moon, 19th " 2 " 31 " Morning.  
 Last Quarter, 26th " 1 " 26 " Afternoon.

## CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, variable; 6, 7, rain; 8, 9, fair; 10, cloudy; 11, 12, rain and snow; 13, 14, clear and cold; 15, 16, rain; 17, 18, variable; 19, 20, 21, clear; 22, 23, snow; 24, 25, cold; 26, 27, 28, clear, moderate; 29, 30, variable.

## NOVEMBER.



### THE WIDOW OF ZAREPHATH.

You can learn some comforting lessons from her history, as given in 1 Kings 17: 9-24.

God's people may sometimes come to want, but He will in due time send help. In their distress He sends unexpected blessings.

The "two sticks" which you see, are her whole hope; but God has power as well as love. She entertained an angel unawares; for Elijah brought back her son to life. You need only and always trust God, for the promise stands fast: "All things work together for good to them that love God." You may not see how certain things can bring good to you; but you must not doubt God's sure promise.

### THANKSGIVING DAY.

This generally comes in November. The Governors of six, eight or twelve States sometimes appoint the same day, on which their people may render special thanks to God for the mercies of the year.

Our churches should be open, and a full congregation be at hand, to enter heartily into this interesting service and worship. "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

If you cannot attend service, have a little thanksgiving in your own home. Read Ps. 65: 9-13, and Ps. 103-107.

The Lord loveth a cheerful giver.

### ADVENT.

The four weeks before Christmas are called Advent season, the time in which God's people privately and publicly prepare their hearts and minds rightly to celebrate the birth of our Lord. The Gospel and Epistle for each Sunday in Advent point us from Christ's first coming as the Saviour, to his second coming at the last day as the Judge of the world.

### YOUR TOYS AND YOUR CHILD'S.

The toys of the child are pins and pebbles, mud and marbles, pictures and trinkets. You know that these things have almost no value, and therefore you care nothing about them, and can hardly be patient when you see the child set so much store by them. When he shows them, you look to gratify him, but at the same time pity his ignorance and simplicity.

Your toys are larger and more showy than the child's, but yet little more valuable. You set your heart on horses, farms, money, fame, pleasure, and other earthly treasures. With these you are pleased. They take up almost all your time and attention. Know ye not that these are only toys? That they perish? They are to some extent needful for the body, but must never hurt the soul. Would not angels pass them by as mere toys, and turn to higher and more enduring interests? No wonder the Apostle exhorts: "Set your affections on things above, not on things on the earth." (Col. 3: 2.)

HE that loses anything and gets wisdom by it is gainer by the loss.

NEVER preach to others what you yourself do not try to practice.

TAKE good care of the children, and you will have less trouble with the old folks.

Christian parents, in view of the great scarcity of ministers in our Church, the Lord loudly calls upon you to consecrate your boys to this holy work. Speak to them about it, and earnestly try to incline their hearts and minds to the ministry. Sow the seed early and water it with prayer.

# DECEMBER,

12th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl m	SUN rises h m	SUN sets h m	○ sets h m
Wednesday	1 Longinus	10 19	4 48	14	♀ sets 7 58	11	7 19	4 41	19
Thursday	2 Candida	11 15	5 55	27	♂ ♀. 24 south 10 23	10	7 19	4 41	20
Friday	3 Cassianus	12 12	2 sets	10	3d. ♂ ♀ b.	10	7 20	4 40	21
Saturday	4 Barbara	12 59	5 54	23	♂ ♀ b. 7* south 10 58	10	7 20	4 40	22

49] 2d Sunday in Advent. St. Luke 21: 25-36; Romans 15: 4-13. Day's Length, 9 hrs. 18 min.

Sunday	5 Abigail	1 47	6 42	5	Sirius rises 8 54	9	7 21	4 39	23
Monday	6 St. Nicholas	2 35	7 33	17	Regulus rises 10 35	9	7 21	4 39	24
Tuesday	7 Agathon	3 25	8 25	29	♂ ♀. ♀ sets 8 2	8	7 22	4 38	25
Wednesday	8 Conc. V. M.	4 12	9 20	11	♂. 24 south 10 4	8	7 22	4 38	26
Thursday	9 Joachim	5 8	10 16	23	Fomal sets 9 52	7	7 23	4 37	27
Friday	10 Judith	6 3	11 13	5	10th. Wega sets 10 10	7	7 23	4 37	28
Saturday	11 Damasas	6 38	noon	17	♂ b. ⓧ. Mark ab. sets 12 32	6	7 24	4 36	29

50] 3d Sunday in Advent. St. Matthew 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hrs. 12 min.

Sunday	12 Marentius	7 22	12 20	29	♂ in apo. ♂ ♀ b. 7* so. 10 18	6	7 24	4 36	30
Monday	13 Lucian	8 10	1 31	11	♀ gr. elong. East	5	7 24	4 36	1
Tuesday	14 Nicasius	8 49	2 46	24	♀ sets 8 10	5	7 25	4 35	2
Wednesday	15 Emberday	9 30	3 54	7	♂ ♀. 24 south 9 50	5	7 25	4 35	3
Thursday	16 Eusebius	10 22	4 58	20	Altair sets 8 32	4	7 25	4 35	4
Friday	17 Lazarus	11 15	5 59	4	Orion rises 5 43	4	7 25	4 35	5
Saturday	18 Wunibald	morn	♂ ris.	18	18th. Arietis so. 8 16	3	7 25	4 35	6

51] 4th Sunday in Advent. St. John 1: 19-34; Philippians 4: 4-7. Day's Length, 9 hrs. 10 min.

Sunday	19 Abraham	12 14	5 32	3	Regulus rises 9 27	3	7 25	4 35	7
Monday	20 Cath de Bora	1 19	6 34	18	♂ ♀. ♀ sets 8 15	2	7 25	4 35	8
Tuesday	21 St. Thomas	2 29	7 36	3	○ enters ♈. Short. Day, Ω	2	7 26	4 34	9
Wednesday	22 Beata	3 36	8 48	18	Winter commences	7	25	4 35	10
Thursday	23 Dagobert	4 29	9 59	3	24 south 9 26	7	25	4 35	11
Friday	24 Adam and Eve	5 17	11 8	16	Wega sets 9 6	7	25	4 35	12
Saturday	25 Christmas	6 0	morn	0	25th. Arietis so. 7 48	sun slow	7	25	4 35

52] Sunday after Christmas. St. Matt. 1: 18-25; Galatians 4: 1-7. Day's Length, 9 hrs. 10 min.

Sunday	26 Stephen	6 44	12 14	14	♀ sets 8 24	1	7 25	4 35	14
Monday	27 St. John Evan.	7 32	1 21	27	♂ in per. Rigel south 10 42	1	7 25	4 35	15
Tuesday	28 Holy Innocents	8 16	2 24	11	Orion south 11 20	2	7 25	4 35	16
Wednesday	29 Noah	8 56	3 28	24	Sirius south 12 6	2	7 24	4 36	17
Thursday	30 David	9 45	4 30	7	24 south 8 58	3	7 24	4 36	18
Friday	31 Sylvester	10 32	5 28	19	♂ b. b. ris. 5 38. M. ○ in p.	3	7 24	4 36	19

Saturn (b) is the 11th of this month in conjunction with the sun, and cannot be seen

### MOON'S PHASES.

New Moon; 3d day, 5 o'clock, 51 min. Morning.  
First Quarter, 10th " 6 " 18 " Evening.  
Full Moon, 18th " 6 " 53 " Evening.  
Last Quarter, 25th " 9 " 33 " Evening.

### CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, cloudy; 5, 6, variable; 7, 8, 9, snow;  
10, 11, clear; 12, 13, rain; 14, 15, 16, 17, cold; 18, 19,  
20, rainy; 21, 22, 23, clear; 24, 25, fair; 26, 27, 28,  
cloudy; 29, 30, 31, variable.



#### GIVING TO THE LORD.

Give, give of your abundance,  
Whatever it may be;  
God loves a cheerful giver;  
Let heart and hand be free.  
  
Give alms to poor and needy,  
Give comfort to the sad,  
Give help to weak and erring,  
Give pity to the bad.

Give sunny smiles and greetings,  
Give gentle words and mild,  
Give honor to the aged,  
Give patience to the child.

Give fervent prayer and praises,  
Give earnest love, and true,  
Give heart and soul to Jesus,  
Who giveth all to you.

#### CHRISTMAS.

The Jews had no Christmas. In their Scriptures, whenever Christ was mentioned, it was only in the way of prophecy. But "when the fullness of the time was come," that is, when all things were prepared for his coming, the Saviour was born. Therefore Christians have a Christmas, a season when they commemorate the love of the Father in the redemption of the world.

It is the season of gifts, in token of God's great Gift. It is the season of joy, because Christ is the source of all joy. It is peculiarly the children's festival, because Jesus came into the world a little child.

#### A GREAT NEED.

We very much need a good variety of tracts for cheap or gratuitous distribution among our people —tracts on Baptism, Confirmation, the Duties of Parents to their Baptized children, the Relation of such Baptized children to the Church, Almsgiving, our church Enterprises, and other vitally important subjects.

If we had such tracts of two, four, or eight pages that could readily be placed in the hands of our people, they would prove an immense power in the Church. Short, plain and pointed, they would be often read and carefully studied. They would be great helps to the pulpit explanation of these subjects, being in full harmony with the pulpit and catechetical class.

Who will meet this want? Who will write these tracts? Who will pay for their publication, so that they can be sold very cheap?

#### THE APPEARANCE OF EVIL.

Paul in 1 Thess. 5: 22, exhorts: "Abstain from all appearance of evil." Of course a Christian must abstain from all evil; but this is by no means enough. He must abstain from all appearance of evil.

Some actions, customs or habits, may not be really wrong in themselves, when rightly understood or moderately allowed; but yet if they are at all doubtful, abstain from them. Their appearance of evil condemns them.

Our young people often turn night into day with sleighing parties, apple-bees and quiltings; in some places cards or wine, or both, are used in the social circle; young men sometimes quietly spend an hour or an evening at a tavern or saloon.

These are a fair sample of those things, which, if not absolutely wrong in themselves, at least have the appearance of evil, and must, therefore, be shunned.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### PREPARATORY SERVICES.

The services of Saturday morning or evening before the holy communion are called *preparatory services*, because in them we are prepared for a worthy approach to the Lord's table.

Therefore the hymns, prayers, Scripture lesson, and preaching all have direct bearing on our fitness for the holy communion. Of course, this preparation must begin at home, in the way of careful self-examination and sincere humiliation; but in these preparatory services, it completes itself, by the individual entering the congregation, and the whole assembly of saints, with one heart and one voice, making sincere confession of sin and renewing their vows of holy obedience, at the same time receiving God's assurance of pardon and peace.

You will notice, that the main thing in this service is the hearty confession of sin. In all our worship we confess our sins; but here the confession has special prominence. We sum up, as it were, the sins of our whole past life, and casting them upon the Lord, earnestly cry, "Good Lord deliver us." We unburden our hearts, in order that with easy consciences we may enjoy the holy communion.

This helps us to understand why the ten commandments are always read at this time, namely, that God's holy law standing before us, may, as in a mirror, show us the unholiness of our hearts and lives. Forbidding all evil, requiring whole obedience and reminding us of our many sins, the reading of the commandments is well calculated to fill us with sorrow and shame, and to call out our penitence and faith. Therefore our only hope and comfort lie in the sincere confession of our manifold sins and great unrighteousness.

So, in order to bring this whole subject properly to bear upon the consciences of the communicants, the Church in God's name addresses to them a most solemn exhortation, the high character of the holy communion, and the necessity for careful self-examination, warning the impenitent, comforting the weak-hearted, and finally calling upon them to make sincere confession of their sins in order to receive full assurance of pardon.

Do you not see, then, that every communicant should be present at this preparatory service, unless his presence is impossible? If the service has any proper meaning, it must be to prepare you for the holy communion; will you then lose nothing by

willful absence? How can you allow business or other light matter to keep you away from this preparatory service?

### BE CONTENT.

Do you ever reflect how sinful it is to complain, fret and doubt about the crops of grain or fruit? You are doubting God's providence, and are not satisfied with his dealings. What could be more ungrateful? It is your duty to do all you can to secure a good crop or success in business; but having done this, you must also rest satisfied with what God sends you. This is contentment. Examine Philip. 4: 11; 1 Tim. 6: 8, and Heb. 13: 5.

### TO THE NEWLY MARRIED.

When you open your new home, let it be a truly Christian home. Ask God's blessing on your daily bread, and commit yourselves to his care every day in family worship. Let your family piety have this outward expression, and so distinguish you from a family of the world. Start right, and you can easily keep right.

### YOU CANNOT AFFORD IT.

Cannot afford what? To miss the preparatory services before communion; to miss the weekly prayer-meeting; to miss giving your full proportion to the Lord's cause; to miss a sermon; to miss doing a kindness to the needy?

Why not? Because God promises his blessing upon each and all of these good works, and you surely cannot afford to miss that blessing.

### A LITTLE ODD.

You must have a country paper for court and local news; a city paper for state and national news; perhaps also a daily for full details of what is happening. How then is it possible for you to do without your church paper for church news? Or do you feel so little interest in the work and progress of your Church as not to care for church news? It is a little odd—indeed it is simply astonishing—to see how many persons do not feel the need of having their church paper.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

#### ENGLISH.

*Reformed Church Messenger*, published weekly. Edited by Rev. S. R. FISHER, D. D., No. 54 North Sixth St., Philada.

Quarto Edition, ..... \$3.00 in advance.  
Folio " ..... 1.75 "

" 10 copies to one address, 15.00 "

*Christian World*. Weekly, Cincinnati, O., at \$2. Rev. T. P. BUCHER, Editor.

*The Child's Treasury*. An illustrated monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Rev. T. P. BUCHER, Cincinnati, O. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

*The Guardian*. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. B. BAUSMAN, A. M. Editor. \$1.50 per year.

*The Mercersburg Review*. Quarterly. Edited by Rev. T. G. APPLE, D. D., and published by S. R. FISHER & Co., Philada. Each number contains 160 pages. \$3 per year.

#### GERMAN.

*Die Reformirte Kirchenzeitung*. Weekly, at \$1.50. Edited by J. G. S. WITTMAN, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

*Der Reformirte Hausfreund*. Edited and published by Rev. B. BAUSMAN, Reading, Pa. It appears every two weeks at \$1 per year.

*Der Evangelist*, Cleveland, Ohio. Weekly at \$1.50. Rev. Dr. H. J. RUETENIK, Editor.

*Der Reformirte Wächter*. Quarterly. \$1 per year. Edited and published by Rev. Dr. H. J. RUETENIK, Cleveland, Ohio.

*Lämmerhirte*, a child's paper. Published by S. R. FISHER & Co., Philada. Terms: Five copies \$1.25; Ten copies for \$2; Twenty-five copies for \$5; Fifty copies for \$10; One hundred copies for \$18.

*Sontagschulblatt*, monthly, by the Ger. Ref. Buchverein, Cleveland, Ohio. Terms: The same as those of the "Lämmerhirte."

### A QUESTION.

We may not understand the matter rightly, or we may be a little behind the age; but really the question often comes up: Is it not a sin for Christian ladies to spend so much precious time on fancy needlework, often to the great neglect of mind and heart?

### A BAD HABIT.

In every *Messenger* there are hints that should be carefully considered; in every sermon there are suggestions made about certain duties; in almost every church book or paper, you find attention called to things you should do or not do.

A very bad habit many persons have, is not to mind these hints and suggestions, but pass them carelessly by and live on as before. What folly to pay for good and needful advice, and then not follow it!

### A SMALL BUSINESS.

For ministers in visiting their people to make a point to beg as much butter, flour, meat &c., &c., as the buggy will hold, besides leaving strong hints for more.

They may thankfully accept what is offered; because it will then be a token of good will on the part of members. But if the "booty" be dragged from the cellar, pantry and granary by the "begging" powers of the pastor—well, that is all!

### PIOUS FATHERS.

In 1859, Dr. Leland of Columbia, S. C., said that of the one hundred students in the Theological Seminary there, he knew from personal inquiry, that ninety-nine received their first religious impressions from pious mothers.

This may all be so; but it certainly sounds very strange, as does also much more of the same kind that is sent abroad in the public prints. One is led to wonder where the pious fathers are. Dare they be less pious than the mothers? Do not such statistics imply that they are? Laying so much stress on the mother's piety, do you not lead the father to indifference? The Scriptures make no such distinction, and allow none.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### THREE STRANGE NOTIONS.

- 1) To think that you are doing the deacon, or pastor, or both, a great favor, when you pay your salary subscription. It is not a favor, but a debt; and it is not in your power righteously to withhold it.
- 2) To think that the Sunday School is under obligations to you for sending your child. The school does not need your child, but he needs the school. Therefore you are under obligations.
- 3) To think that money given to Missions, Orphan Homes, Beneficiary Education, or other Church Enterprises, is thrown away or lost to you. You must have queer ideas of the Lord's promises to bless the giver.

### TRUE RICHES.

The Scriptures speak of "uncertain riches" (1 Tim. 6: 17), which are not to be trusted because they "certainly make themselves wings; they fly away" (Prov. 23: 5).

But the Scriptures speak also of true riches, namely the treasures we lay up for ourselves in heaven by giving to the Lord. A Christian merchant once failed. A friend was surprised to hear him say he was by no means poor, having yet ten thousand dollars in bank. In explanation he said: "I mean the bank of Heaven. During my days of prosperity I gave that sum and even more into the Lord's treasury, and that I can never lose."

What a beautiful illustration of the Christian paradox: "What we give to the Lord, we yet have!" These are true riches.

### CONGREGATIONAL SINGING.

In so many congregations the members take but little part in the singing. This is simply sinful idleness. Indeed often half have no hymn books. Yet they call this worshiping God? Terrible!

By all means let every member have the hymn book, and heartily join in the song of the saints. Also see to it, that the boys and girls of the congregation take part in this delightful service.

It is astonishing that so many, even church officers, sit idle during singing! No wonder the young learn the same sinful habit.

### AN IMPORTANT POINT.

Always be careful to supply your children with whatever church-books they need. Get them each a Bible, Catechism, Hymn Book, Golden Censer, and other helps to piety and knowledge. Get the church papers, and see to it that the children read them. Your own example will be all the force they need. Have our church books on the table, and the children will know what to do with them. It is poor economy to do without them. You lose by saving.

### VERY STRANGE.

Very strange! What is? That the pastor feels so much more interest in you and your children than you do.

He is anxious that you be a faithful communicant, that you receive great benefit from his sermons, that you be a diligent doer of the word, that your children shall be well instructed in the Scriptures, that they be earnest young Christians.

But strange enough, you show much less anxiety about these things than he does. Are you less responsible than he? Beware, lest his faithfulness rise up to condemn you in the day of judgment.

### DECEIVING CHILDREN.

How do you do it? By making promises without fulfilling them, and raising expectations without meeting them. You may quiet the child for an hour, but you also wrong it; you break your word, and you thereby teach the child to lie and deceive.

### AN EASY WAY OF DOING GOOD.

Have the *Messenger* or *Guardian* sent to some poor family in your congregation. It would cost you but little, and yet be a weekly blessing to them. Sow the seed and you shall reap a harvest. Bread upon the waters will return.

### TAKE IT HOME WITH YOU.

Take the sermon home with you. Listen carefully, so as to get its points or heads; try to keep as much of the filling up as possible; all this will furnish good matter for meditation through the week.

Take it home. The sermon is not for pleasure, but for profit; not a nice pastime, but to instruct you in Christian doctrine and duty.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, located at Lancaster, Pa. Fifty-nine students in the college proper, with forty-two in the Preparatory Department. Total, one hundred and one.

#### FACULTY

*Rev. John W. Nevin, D.D.*, President and Professor of the Philosophy of History, Aesthetics, Ethics and Psychology.

*W. M. Nevin, Esq., A.M.*, Professor of Ancient Languages and Belles-Lettres.

*Charles H. Budd, A.M., M.D.*, Professor of Natural Science, and Chemistry.

*Rev. Theodore Appel, A.M.*, Professor of Mathematics and Mechanical Philosophy.

*Daniel M. Wolff, A.M.*, Assistant Professor of Mathematics and Languages.

*John S. Stahr, A.B.*, Assistant Professor of the German Language and Literature.

*John L. Atlee, M.D.*, Professor of Anatomy and Physiology.

The college year is divided into three terms. First term begins September 7th. Second term begins January 7th. Third term begins April 15th. July 8th is the day of Commencement.

*Expenses*.—Tuition, \$39 per year. Contingent expenses, \$3 per Term. Boarding and room rent at the rate of \$3 to \$4 per week. Washing \$1 per month. The course of study is full and thorough. For particulars, send for a Catalogue.

HEIDELBERG COLLEGE, located at Tiffin, Ohio.

#### FACULTY

*Rev. George W. Williard, D.D.*, President, and Professor of Mental and Moral Philosophy, and Evidences of Christianity.

*Rev. J. H. Good, D.D.*, Professor of Mathematics, and Mechanical Philosophy.

*Rev. Reuben Good, A.M.*, Professor of Natural Science, and Rector of the Preparatory Department.

*Joseph A. Keller, A.M.*, Professor of Languages.

*Frederick Moyer, A.B.*, Tutor.

The Spring Session begins April 6th; the Winter Session, November 25th. Annual Commencement, June 29th. Number of students in the

College Department, Classical course, 24; Scientific course, 47. Preparatory Department, Classical course, 32, and English course, 124. Total, 227.

MERCERSBURG COLLEGE, chartered 1865, located at Mercersburg, Pa.

#### FACULTY

*Rev. Thomas G. Apple, D. D.*, President

*Rev. Samuel N. Callender, A. M.*, Professor elect of Psychology and Logic.

\* \* \* \* \* Professor of Mathematics.

*John B. Kieffer, A. M.*, Professor of Ancient Languages.

*Christian Kessler*, Teacher of German.

*Miss Annie Beall*, Teacher in English Branches.

*Miss Mary C. Laubaugh*, Teacher of Instrumental Music.

This institution is both Academic and Collegiate, and is under the care of a Board of Regents, consisting of nine members. It aims to be in the full sense a Church School. It provides for regular and systematic instruction in Christianity throughout the whole course. A regular congregation is established in the institution in connection with the Theological Seminary.

The scholastic year commences on the 1st of September, and closes on the 15th of June, with a vacation of two weeks at Christmas.

*Expenses*.—Boarding, tuition, washing, furnished room, fuel, and light (no extras, except for instruction on the Piano, which is \$10 per quarter) per year, \$200. For particulars, address the President,

THOS. G. APPLE.

WESTMORELAND COLLEGE, located at Mount Pleasant, Westmoreland County, Pa.

*John H. Sykes, A.M.*, President.

*Rev. J. A. Peters, A.M.*, Professor of Languages. Two female assistants.

PALATINATE COLLEGE, located at Meyersstown, Lebanon Co., Pa. Chartered and organized in 1867. A fine building has been erected.

*Rev. H. R. Nickels, A. M.*, President, with Assistants.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, located at Mercersburg, Pa. The Professors are:

*Rev. E. V. Gerhart, D.D.*, Professor of Systematic and Practical Theology.

*Rev. E. E. Higbee, D.D.*, Professor of Church History and Biblical Literature.

*J. B. Kerschner, A.M.*, Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1867-68 was seventeen.

WESTERN THEOLOGICAL SEMINARY, located at Tiffin, Ohio. The Professors are:

*Rev. J. H. Good, D.D.*, Professor of Systematic and Practical Theology.

*Rev. Herman Rust, A.M.*, German Theological Professor.

The number of students for 1867-68 was 9.

### TREASURERS OF THE BOARDS AND SYNODS.

#### GENERAL SYNOD.

BOARD OF HOME MISSIONS.—Charles Santee, No. 239 North Third St., Phila., Pa.

BOARD OF CHURCH EXTENSION.—John Wiest, Box 2754, Philadelphia.

BOARD OF FOREIGN MISSIONS.—R. F. Kelker, Harrisburg, Pa.

GENERAL SYNOD.—John Wiest, Box 2754, Philadelphia.

#### EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin Co., Pa.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, D.D., No. 54 North Sixth St., Phila., Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob Bausman, Lancaster, Pa.

SYNOD OF REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

#### WESTERN SYNOD

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

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SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio.

#### NORTH-WESTERN SYNOD.

MISSION INSTITUTE.—Rev. J. T. Kluge, Sheboygan, Wisconsin.

NORTH-WESTERN SYNOD.—J. W. Brown,

### BENEFICIARY EDUCATION.

Students for the ministry, who are supported by the Church, are called "beneficiaries." From East and West loud calls are made for more ministers. We must by all means then increase our number of students, and also our contributions for their support.

In almost every Classis there are several more charges than ministers. From both Eastern and Western Theological Seminaries, we every year receive only about enough additions to make up for the loss by deaths and disabilities.

At this rate, then, how can we as a Church expect to make much progress in our missionary work? By all means our people should see the great necessity of consecrating their sons to the work of the holy ministry. Turn their hearts and minds in this direction, and God's providence will open the way. Also give liberally to this great work, that it may go forward. Instead of sending out ten or twenty students from the Seminary, there should be fifty every year.

### TWO ORPHAN HOMES.

Yes, we have two, and poor children enough in the Church to fill six, and wealth enough in the Church to support sixty. Yet our two are scarcely supported.

The Home at Womelsdorf, Berks Co., Pa., has one hundred and ten children, under care of Rev. D. Y. Heisler. Send money or goods to him.

The Home at Butler, Butler Co., Pa., has about

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

twenty-four children, under care of Rev. C. A. Limberg. Send money or goods to him.

These Homes not only do good to the children in them; but these orphans themselves afterwards become a power in the Church for good. Support them well.

### HOME MISSIONS.

This is our great work, namely, to send ministers North, South, East, and West, to establish new congregations, charges and Classes. These new and weak congregations must be supported for a year or several years, until they become self-supporting.

Let no one think this missionary money is thrown away. It all comes back, and often tenfold more. These congregations become strong, and then pay back thousands of dollars more than they received. It is like planting and watching a tree, and after its maturity receiving an hundred-fold more fruit than the seed you planted, and the care you gave it.

### NOTICE.

"Prayer-meeting and lecture as usual on Wednesday evening in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings; Forsake not the assembling of yourselves together."

Some of the "dear brethren" deplored themselves in this way:

Brother A—*thought it looked like rain*, and concluded that his family, including himself of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A—*hired a carriage*, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the "Intelligence of the Lobster."

Brother B—*thought he was too tired to go*, so he stayed at home, worked at the sled he had promised to make for Billy.

Sister C—*thought the pavements were too slippery*. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D—*thought there wouldn't be more than a dozen people at prayer-meeting*. She doesn't like these little meetings, so she didn't go. If she had gone, there would have been thirteen. I met her

next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening.

Brother E—thought he might be called upon to lead in prayer or make some remarks. He stayed at home. Next day he went around with a petition *praying* Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. *God was at the prayer-meeting*. The pastor was there. One-fourth of the members were there, and *God blessed them*. The persons who stayed at home were each represented by a vacant seat. *God don't bless empty pews.—United Presbyterian.*

### WHEN IS LIFE A FAILURE?

It must be a sad reflection at last to think, that life has been a failure. How much is implied in it? It is something more than to fail to realize our anticipations; for all do this, and yet life is not a failure to all.

If a man seeks happiness in the things of this world, in pleasure, ease, dress, houses, lands, business, wealth, luxury, or in any mere gratification of the appetites and passions, he will fail to secure what he seeks. His anticipations will not be realized, and they ought not to be. God never designed that they should be. Pride make us happy? Never! It "cometh before destruction, and a haughty spirit before a fall."

But with the Christian—the living working Christian—there is no such thing as failure. The word does not belong to his vocabulary. He may be unfortunate in his worldly affairs, in his social and domestic relations; but if he has peace with his God and with himself, and spends his life in laying up a treasure above—if he is truly pious, consecrates himself to his work and faithfully prosecutes it—he accomplishes the great end of life, and wears the crown at last. Life to him is a glorious success.—*Morning Star.*

In prayer never be in a hurry to change your position. Always reverently wait till the *Amen* is said, before you rise from kneeling, or sit down after standing.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### WHO IS TO BLAME?

The anger, ugly words, revenge and threats of children often come from seeing and hearing these things from the parents, who speak and act very rudely when angry, and who then wonder where the children learn it. They often punish the child at least in the spirit and manner of revenge; and the little one soon learns the lesson of rudeness. Who is to blame?

### WHAT THE ITALICS MEAN?

In common print italics are used to give emphasis to the words italicised; but in the Bible they always show what words have been added to make the sense clear in our English translation.

### DAILY BREAD.

Give us this day our daily bread;  
With heavenly food may we be fed,  
Grant us from thine exhaustless store  
The bread of life for evermore.

Then though we should on earth below  
Keen poverty and hunger know,  
We will not murmur if we're fed  
Day by day with heavenly bread.

### INTERESTING SCRAPS.

NEVER let your children attend more than one Sunday-school. One is enough. You might with equal reason be a member of more than one congregation.

Do not blame your pastor for using the same sermon a second time. A sermon that is not worth hearing twice is not worth hearing once. So about the second reading of a book.

NEVER send the child to Sunday school or to the Pastor's catechetical class, without first seeing that he is prepared in the lesson. You can in this way be of very decided help to both child and teacher. Make a note of this.

WITH all thy soul love God above,  
And as thyself thy neighbor love.

34

How unbecoming these funeral feasts are! By all means abolish them. Both nature and grace call rather for fasting. They are strangely inconsistent with the sad and solemn occasion.

THE saying, "Present company always excepted" does not apply when the minister is preaching about the faults and follies of his members.

AT family worship have not only the children present, but also servants, apprentices, hirelings, or whatever souls may be under your care, that they may enjoy this goodly Christian exercise.

ASTONISHING! That you get the *Messenger, Christian World*, or other church publication without paying for it! Is it honest?

SOME think that visiting relations on Sunday is less sinful than visiting strangers; but do the Scriptures teach this? Take care.

THREE bad things: To stay from church; to go in late; to take no part in the services when you are there.

WHILE ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one turns something up; so while ten fail, one succeeds and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune favors those who help themselves.

A RELIGIOUS journal says many people seem to imagine that a minister is a sort of brush to dust a soiled conscience, and lay the nap of self-complacency, and make a shabby character look as good as new.

AN Indiana paper proposes that hereafter instead of saying, "Let us sing the Doxology," the minister shall say, "Let us put on overcoats, adjust furs, slip on gloves, seize our hats and be dismissed."

A CHARITABLE man censureth not his neighbor, believeth not the tales of envy and malevolence, neither repeateth he their slanders. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

THE promises of the Bible, like the beams of the sun, shine as freely in at the windows of the poor man's cottage as the rich man's palace. A mountain of gold heaped as high as heaven, would be no such treasure as one promise of God.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

### ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

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- Callender, S. N., Greencastle, Franklin Co., Pa.  
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Cort, Lucian, Martinsburg, Blair Co., Pa.  
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Dechant, G. B., Fennersville, Monroe Co., Pa.  
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Denny, J. C., Monticello, N. C.  
Denius, S. K., West Alexandria, Preble Co., Ohio.  
Derr, J. H., Wooster, Ohio.  
Derr, L. K., Mahanoy City, Schuylkill Co., Pa.  
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Dieffenbacher, C. R., Greenville, Mercer Co., Pa.  
Dieffenbacher, E. H., London, Mercer Co., Pa.  
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Dubbs, J. H., Pottstown, Montgomery Co., Pa.  
Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.  
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Edmonds, L. C., Beaver Spring, Snyder Co., Pa.  
Eichen, J., Lanesville, Harrison Co., Indiana.  
Ellicker, Sol, La Crosse, Wisconsin.  
Engel, W. G., Rebersburg, Centre Co., Pa.  
Erb, Edmond, Danville, N. Y.  
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Ernst, D. B., Saegertown, Crawford Co., Pa.  
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Fenneman, W. H., Lima, Allen Co., Ohio.

## ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

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Fisher, Charles G., Blue Bell, Montgomery Co., Pa.  
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Fisher, Dr. S. R., 54 North Sixth St., Philadelphia, Pa.  
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Fouse, Th., James Creek, Huntingdon Co., Pa.  
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Gerhard, W. T., Lancaster, Pa.  
Gerhart, Dr. E. V., Mercersburg, Franklin Co., Pa.  
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Gring, John, Fredericksburg, Lebanon Co., Pa.  
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Grob, Jean, Oshkosh, Winnebago Co., Wis.  
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 Zumpe, J. B., Lafayette, Indiana.  
 Zwisler, Charles, Canfield, Ohio.

### DEATH OF MINISTERS FROM SEPTEMBER 1, 1867, TO SEPTEMBER 1, 1868.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
Rev. Henry Harbaugh, D.D.....	1843	1843	Mercersburg, Pa.	December 28, 1867.	53
" Daniel Zeller.....	1815	1818	Allentown, Pa.	April 12, 1868.	76
" E. B. Wilson.....	1863	1863	Forks, Columbia Co., Pa.	May 17, 1868.	50

## THE MERCERSBURG REVIEW.

The "Mercersburg Review" was commenced in January, 1849. In 1853 its name was changed to "Mercersburg Quarterly." In 1857 the old name was restored, and under that title it was issued up to the close of 1861, when its publication was suspended.

Since its suspension a growing desire for its re-issue has been expressed from various directions. The earnest questions which it so vigorously discussed in former years, are neither fully settled nor out of the way, and new allied issues are pressing upon the Church from all sides. It is felt that the work of the Review is not yet done; and hence, resuming the old title, it is, at the same time, designed that this Review shall be, as far as possible, in character, life, and spirit, a continuation of the old Mercersburg Review.

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On the same ground, and for the same reason, the Review will be Catholic, claiming a title to the Theological treasures of all ages.

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With these more general interests in view, the Review will not fail to give due attention to the more special department of Reformed Theology, both in its historical aspect, as reaching back to the Reformation, and in its present status as being still, as all living theology ever must be, in a process of development under the type peculiar, especially to the German branch of the Reformed Church of this country.

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